THEOLOGICAL MONTHLY.

VOL. III. AUGUST—SEPTEMBER, 1923. Nos. 8 & 9.

Soederblom and Harnack in a Swedish Estimate.

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During March Prof. Adolph von Harnack, of Berlin, visited the principal ecclesiastical and academic centers of Sweden. His visit attracted a great deal of attention. A conservative paper like *Nya Dagligt Allehanda* celebrated the coming of the distinguished guest with fulsome praise.

The Twelfth General Convention of the Swedish Lutheran State Church had just closed its session when the renowned German Gnostic arrived. There is no apparent connection between the convention and Dr. Harnack's visit, except that both events aroused a great deal of public interest, and both afford glimpses of Swedish church-life under state control.

The convention was attended, not only by representatives from every part of Sweden, but also by invited guests from the adjacent countries to the East, the former provinces of Russia bordering on the Baltic, which had sent their bishops to the convention. *Nya Vaektaren*, for April, calls them the Swedish Archbishop Soederblom's "suffragan bishops." The preparations for the convention had been on a scale to excite great expectations. From a meeting of the leading men of the Swedish state church the public had a right to expect important deliberations bearing on Swedish church-life. In this the confessional Lutherans of Sweden were disappointed. Editor Svensson has called the great doings "a delusion," because "the convention, in fact, was not permitted to take the initiative in any matter or to issue any important declaration on the burning questions of the day." The archbishop, as usual, was charming and impressed the convention with his skill as chairman and general manager. He delivered a remarkably informing address on the state of affairs throughout the world and present-day politics, in which "he sided with both the French and the Germans, the Socialists and the Conservatives." He told

bitter truths and erased them again *("Schwamm drueber")*. In the mean time he showed the delegates their seats and made himself "all-around useful." A Berlin paper reports that he touched with exceptional poignancy upon "the black shame" and pointed to the irony of fate that Germany, which had never fostered slavery, but had led in Christian missions to slave-tribes, should have these beneficiaries of hers visited upon her by former slave-trading nations. He held that the military use which was now being made of the black men in a war of white men boded ill to the future relation between the black and the white races.

An election of theological professors for the University of Upsala was impending, or had just taken place. There seemed to be a disposition among the delegates to discuss the qualifications of Docent Lindblom and Professor Wetter for these positions. But "on this point the archbishop was unyielding; he simply would not permit a question regarding the appointment of Professor Wetter to come up in the meeting." Professor Wetter is not at all acceptable to Bible Christians in Sweden. Regarding the archbishop's tactics in this matter *Nya Vaektaren* remarks: "This is easily understood by those who remember Nathan Soederblom when he was still a professor, and who will, moreover, reflect that the archbishop's crozier is not at all a means of grace which effects conversion from errors in theology, but at best causes the person to be a little more critical about his speech."

Editor Svensson voices his disgust at the repression policy adopted for this convention in these words: "We absolutely fail to understand what purpose a meeting of this kind is to serve. Was there not at this convention a remarkable opportunity for churchmen to pass a resolution and issue an authoritative declaration regarding their position over against the Confessions and the state, which in its doings is now non-Christian? Who is to blame for the fact that the attending pastors and representatives simply were not permitted to reveal what was on their minds? For the little discussion which was forced in spite of the chairman cannot be said to have been satisfactory. Moreover, what is the use of drawing together the pastors and congregational representatives from all over Sweden to make them sit in a church at Stockholm and hour for hour listen to addresses which either did not treat subjects of apparent weight or contained nothing beyond what the majority of the listeners understood nearly as well as the speaker? No, if these meetings are to have any meaning, let the pastors and representatives themselves come forward with questions, and

then let the discussion be started! The Swedish state church cannot experience any signal blessing from such an address as that of Sam. Thyssells. We can hardly believe that even the archbishop's opening address had any other signification for world politics than to show what an extraordinary talker the primate of the Swedish Church is. His attitude as 'bishop of the whole world,' who, like the Pope, devotes himself to world politics (*Stormaktspolitiken* — politics of the Great Powers), hardly befits the leading man of so small a church as the Swedish. The whole procedure impressed one as if he 'wanted to do much and could do but little.'"

Harnack had come to Sweden to deliver lectures at Stockholm, Upsala, and Lund. Archbishop Soederblom had heralded him as "the greatest theologian of our time." Everywhere Harnack was ushered in as "His Excellency von Harnack." Editor Svensson relates: "He was interviewed and, amongst other things, asked for his opinion regarding the much-debated appointment of professors at Upsala. He was quite willing to speak. Docent Lindblom he did not know, but for Professor Wetter he offered ample testimony. He took him under his protecting wings and pledged his word that the professor was a distinguished man of science, etc. Harnack gave it as his opinion that it is of no great importance for Christianity what theology teaches or does not teach, for theology could as little create genuine Christianity as a history of art can create art. To be sure, that is undeniably true as regards the theology which Harnack and Wetter deliver. Meanwhile His Excellency's remarks regarding his knowledge of Wetter and his complete ignorance of Docent Lindblom's existence deserve to be noted. They are a revelation. It is this way: modern theologians take notice only of each other. When a scholar in any way favors a conservative position, they do not deem it necessary even to become acquainted with his teaching. And yet, how much more competent the latter are when real knowledge, both of the radical and the positive currents in modern research, is demanded!"

In Stockholm, Harnack spoke on the words of Jesus that are not recorded in the gospels, and on Augustine. Of the former lecture Editor Svensson says: "Regarded from a purely scientific viewpoint, it contained absolutely no new values, but proved to be simply an old school-task which Dr. Samuel Fries taught us Swedes long ago."

At Upsala, Harnack was occupied with discussing his cherished doctrinal authority — Marcion. Of this more anon.

The lectures at Lund covered subjects lying at the circumference of Christianity or having a purely historic interest. But the lecture on the Lord's Prayer seemed to be of special importance to Editor Svensson. He says: "One remark in our celebrated guest's discourse we would especially underscore. Our Bible critics here in Sweden have often stressed the somewhat dissimilar phrasing of the Lord's Prayer in Matthew and in Luke as a proof that the Bible cannot be infallible, because Christ could not have expressed Himself in such an unlike manner. But on this point the master does not exactly share his disciple's view. True, he did not express himself clearly, but it appeared that he was of the opinion that Christ taught His disciples this prayer on two occasions. In Matthew it is a form of prayer, but in Luke it is a confessional prayer, which distinguishes the disciples of Jesus from those of John. So far we could endorse Harnack's opinion, if that really had been his view. But after the remark just noted he fairly turned a somerset and gave an explanation of the original wording of the prayer. And now he disapproved of both Matthew and Luke. They had both given a faulty rendering of the Savior's words. Harnack now presented the prayer in its original form. It ran thus: 'Father, hallowed be Thy name; give us to-day our bread for to-morrow; and forgive us our sin, for we will also forgive every one who has transgressed against us; and lead us not into temptation.' Professor Pfannenstiel thanked the lecturer in a flowery speech. We hold that Professor Pfannenstiel himself delivers much more remarkable lectures than Harnack delivered in our country. So there is no need of importing more Bible critics. An author in a Skaane paper gives an enthusiastic report of the blessed impression he received from Harnack's lecture: he felt himself extremely comforted because of the prayer of Socrates to Pan and other gods which a docent at Lund had taught him. This is the prayer: 'Give me, O God, inner beauty and also an outward one in keeping therewith, and of earthly blessings give me as much as suffices for those who are content. Let me always regard wisdom as a good fortune in this world.' The admirer of Harnack adds: 'This is just the prayer which modern men need every day.' We cannot refrain from saying to the writer in the dialect of his country, that in our opinion 'the modern man' of Skaane must be a 'veritable heathen.' *

* For the correct rendering of these references to the Skaane dialect grateful acknowledgment is herewith rendered to Rev. Carl J. Segerhammar, B. D., of St. Louis.

"On the day after Harnack's departure Editor Svensson received a letter from a pastor in Goteborg, with a request for a special service which the writer solicited because of what the German theologian had said in Sweden. The following portion of the letter is reprinted in *Nya Vaektaren:* 'Prof. Adolph von Harnack denies the miracle of our Lord's resurrection, yea, he has even gone so far as to declare the desire for an immortal existence an egoistic wish (der egoistische Wunsch nach unsterblicher Dauer). What a horrible statement! This herald of unbelief, then, goes so far in his audacity as to term a person who earnestly seeks salvation an egoist. Accordingly, the fruit of the gracious work of God's Spirit on a person's heart, in Harnack's view, is to be declared egoism. What strengthening will not crass unbelievers and godless persons receive from such a statement! How evil is not his action by which he wounds the sincere faith and trust of childhood in our great High Priest and Mediator Jesus Christ! A theologian on whom God has bestowed great gifts must not go unrebuked when he subverts the foundation and draws many after him who are worldly-minded and are thus given a greater support for their unbelief and sinful security. He must not help the enemy of souls to cause temptations and inward conflicts to men who are earnestly seeking after salvation.'

"When one reads and sees how Harnack depreciates Holy Scripture, handles it recklessly, and talks of it as a work of mere men, I recall what that man of God, the great theologian Bengel, says in his *Scripture Thoughts,* p. 27: 'The entire Scriptures, from Moses to the Revelation of John, are the only weapon with which believers have fought their way through their enemies. Everything in it is God's Word, and every soul can rely on it with mountain firmness.'

"Is it conceivable that divine realities will unlock their essence and disclose their inward beauty and wealth for which they are intended to a person who, without any deeper interest in the matter, without reverence for it, yea, perhaps without an inkling of their sacred and sublime character, undertakes, from motives which at the bottom are carnally selfish, not to say hostile, to handle the heavenly flower of Christianity, to mangle it with the dissecting knife of science, and to examine its parts through spectacles of a prejudiced and unfriendly criticism? No, here the well-known saying of Pascal is applicable: 'Human objects one must know in order to love them; divine objects, however,

one must love in order to know them.' Or I may recall a few other, older sayings of two great and profound thinkers of the Church in the Middle Ages: 'I do not seek to understand in order that I may believe, but I believe in order that I may understand.' (Anselm.) 'God is known in the same degree as He is loved.' (Bernard of Clairvaux.)

"In this glorious Lententide, when we study our suffering Redeemer and cannot sufficiently thank God for all that He has done to save us, it affects one very painfully to hear wanton modern rationalism raise its voice and put the men of this world still more to sleep."

Editor Svensson remarks: "These are true words, which deserve to be heeded. If throughout our country there were found many pastors with such clear vision, the situation would look different. But Lindblom, Wetter, and others will not furnish for ordination many candidates with such faith in God's Word."

However, the severest rebuff was administered to Harnack in the following editorial in *Nya Vaektaren:* —

"Marcion and Harnack.

"About the year 140 there came to Rome, from the town of Sinope in Pontus, a well-to-do ship-owner by the name of Marcion, who joined the Christian congregation at that place. Before this he had belonged to the congregation in his home town, of which his father was bishop. However, the father had excommunicated his son from the congregation for a cause that is no longer known with certainty. Tertullian's report that the excommunication was caused by the fact that Marcion had seduced a virgin consecrated to the Lord may be understood as an allegorical description of the man's later activity as an errorist in spreading dangerous heresies in the virgin Church.

"The congregation at Rome could not rejoice over the newly acquired member. Marcion was indeed a highly gifted person, but he was very much inclined to speculation, and when at Rome he came under the influence of the Syrian Gnostic Cerdo, it did not take long before he rose in the congregation to voice most unheard-of errors, for which he was, four years after entering the congregation, excommunicated for all time from the Christian Church, from whose teaching he had broken away entirely in every essential point. Marcion really founded a new religion. True, his teaching retained much that was Christian and took in a great

deal of Gnosticism, but it can be reasonably asserted that his doctrine is neither Christianity nor Gnosticism. In conformity with the Gnostics he believed in more than one divine power. The God of the Old Testament, he claimed, was another than the God who has revealed Himself in Christ. The God of the Old Testament was portrayed as nothing but strict righteousness. He was declared to be, in a manner, leagued with hell and a declared enemy of the God who has been revealed in Christ and who is altogether goodness and grace. Naturally, Marcion rejected the writings of the Old Testament. He even cast aside the holy writings of the New Testament in their original form. Of the gospels he acknowledged only Luke and of Paul's epistles only ten. But the writings which he did accept he altered and revised to make them fit into his system of teaching. Only the Epistle to Philemon escaped revision.

"The greatest teachers of the Church had to meet in conflict more than once with Marcion and his followers, who organized congregations of their own in several places and, in general, distinguished themselves by their firmness in confessing their belief and by steadfastness in the persecutions which at that time swept over the Church. For in these persecutions the pagans did not discriminate between Marcionites and Christians. The steadfastness of the Marcionites had a bewildering effect on more than one person. For this reason men like Ireneus and Tertullian had to come forward with vigor and prove that a person who rejected the Holy Scriptures with the exception of the Epistle to Philemon, moreover, who absolutely denied that Christ truly became man, and also departed from the teaching of Scripture in most other points, could not be anything else than an antichrist.

"Thus Marcion's teaching was gradually overcome and extirpated, although it continued for some time. For as late as the year 900 Marcionites are occasionally mentioned as a little dying sect.

"Who would have believed that Marcion and his teaching were to find a mighty champion in our century? That is what has actually happened. It will certainly be conceded that in more than one respect there exists a remarkable friendship between Marcion and the Bible critics of our time, although they do not by any means operate after the same method or from the same starting-point. We pointed out this fact several years ago in an article entitled 'Modern Gnosticism,' and took the liberty to predict that the day would come when people would no longer be able

to close their eyes to this fact. But we did not believe that we would prove a prophet to the extent that we actually did.

"For — hear and marvel! — in a treatise under the caption 'Marcion, the Gospel of the Foreign God,' the well-known German theologian Adolph von Harnack has heralded himself as a devoted admirer and — under the supposition that Harnack still retains anything of positive faith — as a follower of Marcion and his teaching. It is a matter of history that Archbishop Nathan Soederblom has referred to Harnack with these words: 'He is the greatest theologian of our time, and his is one of the great names in the history of Christian culture.'

"The treatise of Harnack just mentioned is not a hasty work. It is the fruit of more than fifty years of thought and research on the subject and has now been given to the public, after the author is over seventy years old. Accordingly, we are justified in viewing this treatise as the ripe fruit of the German court theologian's research.

"In every essential point Harnack agrees with Marcion in contradistinction to the Christian Church, although he believes that the man was ahead of his time and did things in the year 200 that should have taken place at least a thousand years later. Marcion believed that in the Old Testament we meet a different spirit from that in the Gospel (let us remember, however, that Marcion altered even the Gospel), and that for this reason the Old Testament ought to be rejected. Harnack now puts the question in his book, Was Marcion right? And his answer is certainly remarkable and illuminating as regards both Harnack's position and the position of those who in our country have shown themselves to be his disciples and admirers. Here, then, is the answer of the German so much admired by our archbishop: 'To reject the Old Testament in the second century was a mistake, which the Church was right in not endorsing; to retain the Old Testament in the sixteenth century was a fate which the Reformation could not escape; but to preserve it still in the nineteenth century as a canonical document of Protestantism is due to a religious and ecclesiastical weakness.'

"Well, then! Harnack does not for a moment believe in the divine origin of the Old Testament, yet he holds that the Christian Church of the second century had to believe it, and that Luther must be pardoned for having believed it; but as regards ourselves, we must reject it. Reject it? How dared I write this? By no means, says Harnack; nobody thinks of rejecting the Old Testa-

ment. On the contrary, we shall give it to our time, and this is the way it shall be done: 'This book will not be esteemed and valued in its peculiarity and importance until its *canonical* authority, which does not belong to it, is taken away.'

"Accordingly, the great theological misleader of our time has now found it opportune to serve us his whole *menu* at once. Heretofore it was only one or the other of the imprecatory psalms or some inaccuracy in history, geography, or natural history in the Old Testament that we were told we must give up and to which our congregations must not stick if we wished to win many people for Christianity. And a host of small theologians believed this. But now we are given clearer information: The entire Old Testament must be given up as a canonical document. The same old reason why this should be done is given. In Harnack's opinion most of the objections which the masses raise against Christianity are based on the fact that the Church would still have the Old Testament regarded as great. 'To do away with it, certainly,' says Harnack, 'that is the great task which is demanded of Protestantism to-day.' Rarely has Satan spoken plainer language. When we reflect that it is to Protestant theologians and pastors that his servants are coming with this tempting suggestion, we can understand that the night is drawing near, and it is growing dark even now.

"Marcion rejected the Gospel. He produced another himself and proclaimed it. In this enterprise Harnack would have us follow the ancient heretic from the times of the martyrs. The reason given is that this is the only thing people will listen to. We read: 'Marcion's manner of proclaiming the Gospel meets the need of our time remarkably well; perhaps also for the reason that his age was related to ours. Those who best understand the soul of the people assure us that only the preaching of love, which does not damn, but help, has any prospect of obtaining hearers.'

"Alas! there is a great deal of truth in the statement that our time demands a gospel of the flesh; but it is a black, devilish lie that the Gospel which eliminates references to damnation is a Gospel that helps and saves.

"Well, we shall not call further attention to Harnack's new book. We have far more reason to devote our attention to those who repeat his teaching and to his disciples, who are riding on his mission here in our country, and, as far as they may and dare, are 'watering the rosebush from the fountain until it shall burst

into bloom.' We have now an authoritative statement regarding the blessing with which modern theology would make us happy. It is the old rotten heresy against which the foremost teachers of the martyr Church had to fight. It is a species of Gnosticism and nothing else. It is high time for the Swedish Church to give real proof of the fact that there is still some vital energy remaining in her."

The situation in Sweden which we have glimpsed in the foregoing is only a segment cut out of a film that runs around the earth in every direction. The experiences which confessing Christians and Lutherans in Gustavus Adolphus's country are making with leaders in the Church, great names in the domain of theology, and their mediocre or mercenary following, is typical of what their brother confessors of God's Word, of Luther's doctrine pure, are experiencing in other lands. It helps to establish between them the best comradeship there can be in this world: the comradeship of the Cross, in which each burden-bearer cheers the other and heartens him for his difficult task. Another lesson that may be culled from the foregoing account is a lesson of publicity, pitiless, fearless, persistent publicity. The men who reject God in His Word and testimony, who excoriate the Creed of Christendom by cutting the everlasting Gospel of the Savior and His atoning sacrifice by His vicarious living and dying out of it, deserve to be "marked," as the apostle demands, Rom. 16, 17. Let no one who has taken his place among the watchmen on the walls of Zion fail in his duty of signaling the approaching danger by a clear blast from the trumpet, call the enemy by name, and properly label the heresies that are being canvassed. Is. 56, 10. 11: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." Phil. 3, 2: "Beware of dogs, beware of evil workers, beware of the concision!" Rev. 22, 15: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." 1 Cor. 14, 8: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The Value of the Study of Church History.

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Of all the branches taught in the theological curriculum that of church history is by far the most comprehensive. Church history is a trunk with many ramifications. All things which the Church has pressed into its service, all things upon which it has exercised its influence, as well as those things which have interfered with its work, come in for their share of consideration. If the student of church history traverses all the highways and all the byways into which his study will lead him, he will have to be a man of wide reading, who is destined to become not only an all-around theologian, but a man of an all-around education as well. Secular history, exegesis, hermeneutics, dogmatics, the history of dogma, homiletics, isagogics, symbolics, pedagogy, hymnology, literature, art, architecture, music, sociology, economics, philosophy, psychology, even law and medicine, and a general bibliography — all these things will in a smaller or larger degree demand the attention of the student of church history. The study of church history — at first, of course, only in a general outline course — is the best propaedeutic preparation which the student of theology can be given for a stimulating and intelligent pursuance of his theological studies. And a thorough knowledge of church history will be of immense value to the minister of the Gospel for his work both as a teacher and as a pastor.

Christians are not of this world, but they are *in* this world; and in this world they not only come into contact with the world, but their very mission is that in it they be a leaven, a salt, a light. The Christian Church, therefore, has made its history in this world, and it cannot be written entirely apart from the history of the world at large; it is, in fact, the most important part of it. The history of the world can be understood only by him who also knows the history of the Church, and a knowledge of secular history is, on the other hand, indispensable to the student of church history. Only when, for instance, he knows the condition of the world at the time of Christ and the apostles and the early Church, can he better understand the difficulties which the Church in those days had, and better appreciate the victories it has won. Only when he knows that the heathen tolerated various religious systems in the state, provided that none of these claimed to be the true religion, will he understand that the very exclusiveness of the Christian religion brought upon it the enmity of the heathen,

even as to-day this exclusiveness of the Christian religion meets with opposition everywhere. The history of the Church at the time of Constantine and the alliance of the Church and the state in those days cannot be fully understood without a knowledge of the political situation at that time. The entire history of the Middle Ages, from Gregory I to Leo X, is such a closely interwoven combination of secular and ecclesiastical history that one cannot be studied and understood without the other. The history of Gregory VII's policy of world power would lack one of its most important features if the fact of the deepest humiliation of the medieval empire under Henry IV at Canossa were not known to the student. The papal schism was responsible for the disturbance at the University of Prague in 1409 and for the founding of the University of Leipzig; and the history of the University of Leipzig has no beginning if the papal schism be omitted. The story of the life of Zwingli would be incomplete and one of the chief characteristics of his theology and that of the Reformed theology to the present day would be omitted and such theology not fully understood, if it were not known that Zwingli advocated the defense of Christianity by the sword, and that, as a result, he lost his own life in the battle at Kappel, 1531. Nor could we fully understand and appreciate the difficulties which Luther encountered in bringing about the Reformation of the Church if we would eliminate the contemporary political history; in fact, this cannot be done. One cannot write the history of the Church in France and of the Church in England without at the same time writing the political history of those countries. In no country has the Church enjoyed its independence from the State as it has in our own country since the Declaration of Independence, July 4, 1776, and yet some of the Church's difficulties in our own country to-day will not be understood by him who is ignorant — if this were possible — of our own political history.

That, however, which has given to the Church its origin, and which has preserved its life continuously to the present time, is the peculiar doctrine of the Church and the exclusiveness of that doctrine as it is personified in Jesus Christ, who says: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." The Church was born when Jesus said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1, 8, and its exclusiveness, and thereby also its

stability, was assured by the infallible divine dictum: "God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already because he hath not believed in the name of the only-begotten Son of God." John 3, 17. 18. From the time when Peter, on the Day of Pentecost, preached the Gospel and prevailed over those who mockingly said of the apostles, "These men are full of new wine," and from the time when Paul, preaching Jesus and the resurrection, was encountered by certain philosophers of the Epicureans and of the Stoics, saying, "What will this babbler say?" Acts 17, 17. 18; to the present time, when in spite of the wide-spread apostasy in the very Church itself the old Gospel still holds its own, the history of the Church is the history of its doctrinal conflicts and of its doctrinal triumphs. By these doctrinal controversies God not only tried the faith of His children, but also purified it. The student of church history must, therefore, learn the doctrines of the Church as these have been clearly and accurately defined and set forth by the Church in its creeds as an expression of what it believes, teaches, and confesses on the basis of the inspired Word in defense against its enemies; and the student of church history must also, for a better understanding of the Church's creeds and of the position which the Church in its conflicts was compelled to take, study the false doctrines by which false prophets have sought to rob the Church of its greatest treasure. When the student of church history has carefully studied these doctrinal controversies in which the Church at all times was engaged, he will at the same time have acquired a knowledge of the essential truths which are systematically presented in dogmatic theology.

A few examples will illustrate. Judaism taught salvation by character and denied the necessity of the grace of God procured by Jesus Christ, the promised Savior, and received by faith. Gnosticism, by combining pagan philosophy of various types and shades with Christian thought, was a crude attempt at substituting a "rational Christianity" for the revealed Christian religion, which, indeed, is not *contra,* but *supra rationem.* Montanism was its other extreme, demanding a rigoristic and ascetic puritanism. Donatism made the validity of a divine ordinance depend upon the character of the administrator. The Arian controversy involved the deity of Christ and the entire conception of God. The Christological controversies (Apollinarianism, Nestorianism, Eutychianism,

or Monophysitism) involved the doctrine of the natures of Christ. The Pelagian controversy discussed original sin and the freedom of the will. The Eucharistic controversy early (831), although not using the term, set forth the doctrine of transubstantiation. The Predestination controversy, started by Gottschalk (847—868), and practically already by Augustine, early taught a double predestination, as Calvin did many years later. The *Filioque* controversy (589) fixed in the Church's creed the procession of the Holy Spirit from the Father and the Son. Scholasticism continued the rationalistic efforts of Gnosticism, but, using the phraseology of the Church in its attempt to justify the existing church doctrines by reason, went about its work in a more clever and subtle way. By quoting the Fathers, Aristotle, and the Bible, it sought to confirm the conclusions which it had reached by deductive logic, dialectics, and speculation. Rationalism of a much later period, higher criticism, and the modern theology of our day are its direct descendants; while a modern dress gives them a different appearance, their likeness is so pronounced that they cannot deny their ancestry. The Reformation clearly taught the authority of the Scriptures and their chief doctrine of justification by faith: *sola Scriptura, sola gratia, sola fides,* and made all the fundamental doctrines of the Bible stand out anew in their purity. In like manner all the doctrinal controversies, from the earliest history of the Church down to the controversies in which our own Synod has been engaged and the controversies of the Fundamentalists in the sectarian bodies of our day, compel the student to give his attention to the doctrines of the Church and at the same time give him an opportunity to study the history of the Church's dogmas. That an exegetical study of the Scriptures must of necessity be combined with the study of these doctrinal controversies goes without saying.

It will hardly be necessary to show in detail that the many other branches mentioned in an introductory paragraph of this article have not been grafted into the trunk of the Church's history, but have naturally grown from it. When the names of such great preachers as Chrysostom, Bernard of Clairvaux, Luther, Louis Harms, Wesley, Whitefield, Schleiermacher, Walther, and others are mentioned, the student of church history will, even though it be in a passing way, desire to study the sermon work of these men and learn what in the preparation and the delivery of their sermons was peculiar and made those men stand out as great preachers. Early the student of church history will hear of the

basilicas, of the Byzantine cupola style of church architecture (Church of St. Sophia in Constantinople), and later of the Romanesque (Durham cathedral) and the Gothic style (Cologne and Strassburg cathedrals), and will thus learn that the Church has developed its own distinct styles of architecture, and if he be interested, he may thereby be led somewhat to study church architecture in its details. He will also learn that the different styles of church architecture, both as to the exterior and interior of church-buildings, of the Lutheran and the Reformed churches is due to a difference in reformatory principles, expressed, on the one hand, by Luther and, on the other, by the Reformed theologians, which difference has been carried also into the Church's liturgy and, furthermore, finds expression in many usages of the Church. As to music, the student of church history will learn that it has received its greatest development since the Reformation, and that since then the world's best music has been produced on religious themes by such masters as Handel, Bach, Haydn, and Mozart. The education of the young has always played an important part in the propagation of the Gospel-truth, and therefore not only the history of education, but also the principles of teaching, or pedagogy, as developed by great educators in the Church and without, must receive recognition. Nor will it escape the student's attention that the great universities in the world were originally established by the Church. The Good Samaritan being found only where the Church has been established, the student of church history will learn that the eleemosynary institutions throughout the world are a distinct product of Christianity. A worthy place must also be given to such great discoveries and inventions as the invention of the mariners' compass in 1310, the invention of printing by John Gutenberg in 1450, the discovery of America in 1492, and the invention — or shall we say the discovery — of the radiophone of recent date, all of which have contributed largely to the progress of the Gospel. Nor dare the student ignore such discoveries in astronomy (Copernican and Ptolemaic systems), geology, and biology as have brought up new questions to the religious mind. The student of church history will be utterly compelled to study also such hypothetical theories as that of the Darwinian evolution and the theories of such modern philosophers as Kant, Fichte, Schelling, Hegel, Schopenhauer, and Spencer, all of which have in their own way influenced religious thought and have helped to produce the materialistic, pantheistic, rationalistic, and skeptical age of our day. In short, if one looks

over the index of any large text-book on church history, one will find that one has in his hands a book which is far more comprehensive as to its contents than the name indicates to the average man. He who follows all the clues which the study of church history gives him will acquire a knowledge which is spread over almost the entire field of intellectual activity.

Cicero's opinion as to the value of history as such may well be applied also to the history of the Church: *Testis temporum, lux veritatis, vita memoriae, magistra vitae, nuncia vetustatis.* Church history, says Ebrard, "is an inexhaustible mine of pastoral wisdom, of sound judgment concerning present happenings, of a good choice of means acceptable to the Lord whereby God's purposes can be accomplished, of an armory filled with spiritual weapons — the sainted confessors calling mightily unto us to examine the condition of our own soul, awakening us from the sleep of a worldly self-satisfaction, inflaming us with their examples of a heroic, constant, and patient faith, confirming us unto faithfulness, and strengthening us unto persistency — an armory not only for the servants of the Word, but also for their congregations, to whom the past can be made fruitful in a large measure in sermons, as also in instructions given to the young."

The value, to the pastor, of the study of church history — and thereby its value also for the student of theology — is discussed at some length by Guth in his *Pastoralspiegel.* He says: "The study of church history puts a check upon the philosophic and mystic speculations which volatilize the very essence of Christianity. . . . The contention that the doctrine of the deity of Christ was not taught by the early Church, but is, moreover, a return to the 'plane of heathen conceptions,' seems to some a plausible statement. Because almost all writings of the apostles are by such people suspected to be spurious, the Scriptural passages teaching the deity of Christ have for them lost their convincing power. Would it not serve to strengthen such disquieted minds if from the writings of the Apostolic Fathers they would learn that the immediate disciples of the apostles, such as Ignatius, Polycarp, Clemens Romanus, called upon the name of Christ and believed in His deity? . . . Would it not strengthen the faith of those in whose mind arises any doubt as to the miracles of the Lord to learn that the oldest Christian apologist, Quadratus, expressly reports that he himself had still seen some of those whom Christ had miraculously healed and who by Him had been raised from the dead?

"Theologians unto whom the doctrine of the God-man, or the doctrine of a 'dual existence,' is a stumbling-block, usually insist that Christology puts itself in direct opposition to education and to culture. This assertion cannot stand in the light of history. Such men as Origen, Luther, Melanchthon, Calvin, Dante, Shakespeare, Pascal, Copernicus, and Newton made valuable contributions to the development of culture, but did their Biblical faith in the deity of Christ conflict with their education, or did education and Christianity in their case constitute two different forms of belief, one of the head and the other of the heart? Does history perhaps teach that Arianism or Socinianism accomplished more than Christianity did for the true development of culture? Does not history prove the very opposite? . . . History teaches that the Church which teaches the Christian religion of the apostles is the greatest power in the world for the development of culture. History teaches that the avenues traversed by the apostles are at the same time the avenues of culture. The power of Christianity can easily be proved by the wonderful transformation which it has brought about in human society.

"Many in our day believe that Biblical Christianity may be dispensed with and be replaced by so-called humanitarian religion. After all, however, history — it is truly a practical philosophy — proves beyond the possibility of contradiction that Christianity alone is the religion of true humanitarianism. . . . Institutions of charity are the product of the Christian religion. Humanitarianism without Christianity lacks its very life-giving root. Auberlen has well said that a humanitarianism devoid of divinity leads to bestiality.

"History also informs us as to the sources and the fruits of irreligion and of unbelief. . . . What was Herod's argument against the truth proclaimed to him by John, the preacher of repentance? Herod's argument was Herodias! What reasons prompted Voltaire to oppose the Christian religion so vehemently? His reasons were: mistresses and *auri sacra fames!* He who wallows in the mire of a sinful life cannot long remain neutral towards Christianity. 'Every one that doeth evil hateth the light.' John 3, 20. Why do many in our day fall a prey to materialism? Because materialism gives them a dispensation from virtue. Materialism, which loves to put on the beautiful mask of progress, is, in the final analysis, a return to heathenism. . . . Why are the false prophets who deny the existence of God and the immortality of the soul gladly heard by many in our day? Because their

philosophy disturbs one least in the pursuit and enjoyment of the sordid things of this world. We can well understand that people who as *porci de grege Epicuri* are wallowing in the mire of a sinful life will not be enthusiastic over a religion which would make of men athletes of virtue; we can well understand that such people would know nothing of God, because 'the thought of God will arouse in them a terrible neighbor; his name is Judge'; we can well understand that such people desire that 'God above might have died, and that the devil below might be dead.'

"History teaches us that between the human heart and the Scriptures there exists a wonderful relation, that only the supernatural Gospel with its divine wisdom and its divine power can satisfy the deepest needs of the human heart and conscience, that all else cannot satisfy the quest after God found in human nature. To seek satisfaction in the pleasures of this world, in riches and in honor, in art and in science: this is nothing else than trying to fill the Danaidean sieves with water. History furnishes abundant proof for this fact. Louis XV, the notorious king of France, had all that a pleasure-seeking man could desire, but in spite of it all the woman that exercised the greatest influence upon him was compelled to admit that Louis XV was the unhappiest man of France. . . .

"Nor can the hunger of a soul which has been created for God and for eternity be satisfied at the sparkling springs of human arts and sciences. . . . Says Goethe:—

Ach, ich bin des Treibens muede!
Was soll all der Schmerz und Lust?
Suesser Friede,
Komm, ach komm in meine Brust!

Lenau puts it this way:—

Geh hin, du Armer, frag' nach Troste
Bei Kunst und Weisheit ueberall,
Trink Wein, geh in den Wald und koste
Die Rose und die Nachtigall:

Sie haben nichts fuer deine Klagen,
Kein Strahl versoehnt die schwarze Kluft,
Sie haben nichts fuer dein Verzagen,
Und schaudernd sinkst du in die Gruft.

"Such admissions, made by eminent men of the world, are, as Tertullian would say, a *testimonium animae naturaliter Christianae.* The same admission was made by Augustine in his *Confessiones: Fecisti nos ad Te, et inquietum est cor nostrum, donec requiescat in Te.*"

From all that has been said it can readily be seen of what immense practical value in many ways a thorough knowledge of church history is to the pastor. A knowledge of the past helps us better to judge the present and to know what we may expect as to the future. The opportunity will not be lacking for the student of church history practically to apply what he has learned. History repeats itself. The modern heresies, *e. g.*, are the old heresies in a new dress, and the student of church history will readily recognize them as such and properly label them. The wonderful things obtained by the prayers of a Monica, an A. H. Francke, a George Mueller, can still be obtained if Christians to-day will have the same faith in the precious promises of God. The utter despair of a Voltaire on his death-bed may still serve as a warning example to all those who, like him, ridicule the idea of an eternal hell, and the cheerful steadfastness with which the early Christians suffered all manner of cruelty and martyrdom may to this day serve to show that death has lost its sting to those who triumph over it by faith in Him who is the Resurrection and the Life. When pastors are in quest of illustrations for their sermons and of material for talks and for lectures to be given at the meetings of young people's societies, men's clubs, Sunday-school teachers, or upon other occasions, they might well turn to the rich storehouse of the Church's history and thus also, though it be but in a small measure, acquaint the laity with the precious treasures contained therein, both for their instruction and their profit.

In conclusion one more fact needs to be emphasized. The student of church history ought not to neglect carefully to study the history of the people of God and of mankind in general, as it has been written in the inspired record of the Old Testament Scriptures. Whatever history has been made since does not essentially differ from that of the four thousand years before Christ. A true understanding of that history, together with the beginning of the history of the Christian Church, as recorded in the writings of the New Testament, will enable one to understand and appreciate the wonderful working of God in this world in the interest of His Church and to the glory of His name. "Praise the Lord, O Jerusalem; praise thy God, O Zion! For He hath strengthened the bars of thy gates; He hath blessed thy children within thee. He hath not dealt so with any nation; and as for His judgments, they have not known them. Praise ye the Lord!" Ps. 147, 12. 13. 20.

Are 1 Cor. 11, 3—16 and 1 Cor. 14, 33—40 Parallel Ordinances?

An inquiry into Paul's injunctions, 1 Cor. 11, 3—16, 1 Cor. 14, 33—40, and 1 Tim. 2, 11—15.

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The question of woman suffrage in the sphere of politics has given rise to new problems in the Church. Suggested by the privileges enjoyed by woman in temporal affairs, the question has been asked: Should like privileges be accorded to woman in the spiritual sphere of the Church? or, Should woman enjoy equally with man the right of public preaching and deliberation in the churches of Christ? Most churches have answered this question in the affirmative. Such churches as have denied woman these rights are comparatively few. Even the Lutheran churches have not followed a uniform practise in this matter, although conservative Lutheranism, on the basis of Paul's injunctions in 1 Cor. 14 and 1 Tim. 2, has stoutly denied to woman in the Church equal rights with man. It has maintained that the injunctions of Paul in these passages are final, pertaining to all Christian churches for all time. Woman is neither to teach nor to usurp authority over man.

This position of conservative Lutheranism has been stated so often and well that it is not necessary to state it anew. Hence the question for discussion now is not that of woman's rights in the Church in general. That question, according to the writer's view, has been definitely settled. The subject of discussion is rather an incidental question, namely: Are 1 Cor. 11, 3—16 and 1 Cor. 14, 33—40, as well as 1 Tim. 2, 11—15, parallel injunctions; in other words: If the Church disregards the command of Paul in 1 Cor. 11, is it not consistent also to disregard the injunctions of Paul in 1 Cor. 14 and 1 Tim. 2? In 1 Cor. 11 the apostle insists that women must be veiled in the Christian assemblies. In 1 Cor. 14 and 1 Tim. 2 he enjoins that women should be silent in the congregation. Now, conservative Lutheranism has not insisted upon carrying out the first injunction. It has not regarded it as essential that at the present time women should be veiled in the Christian churches. In many congregations women even approach the Lord's Table with their heads uncovered. Now, if this is permitted, must not the Church also permit women to take part in the public deliberations and the general functions of the Church,

especially in public preaching and teaching? Those who draw this inference rest their argument upon the fact that Paul in all these passages uses precisely the same basis of argument: A woman should be veiled in Christian assemblies because she is the glory of man and was created for man, 1 Cor. 11, 7. 8. A woman should be silent in the Church because she is to be under obedience, 1 Cor. 14, 34; 1 Tim. 2, 11.

In order to ascertain whether the injunctions in 1 Cor. 11 and 1 Cor. 14 are parallel, it may be well to delineate the line of argument which the apostle follows in each of these chapters. Let us first examine the argumentation in 1 Cor. 11, 3—16. The general subject is clear and may be stated as follows: Women must be veiled in the Christian assemblies. For this the apostle assigns the following reasons: —

1. The removal of the veil clearly militates against the ordinance of God, who has made man the head of the woman. 1 Cor. 11, 3. 8. 9.

2. The unveiled woman dishonors her head, since by this act she puts herself on an equal level with "women of easy virtue," who revolt against woman's subordinate position, vv. 4—6.

3. The removal of the veil from woman offends the angels, who are present in the Christian assemblies, veiling themselves in the presence of God. As the angels veil themselves before God, so woman should veil herself before man, since she is the glory of man, vv. 7—10.

4. It is an impropriety, an offense against natural modesty, for woman not to be veiled, vv. 13—15.

5. It is a custom or agreement among the *churches* that woman should be veiled, v. 16.

In considering these points, it is obvious that the apostle bases his arguments on woman's subordinate position as determined by the Creator. God, so Paul teaches, has made the two sexes different and has placed them in different stations. A proper regard to Him and to each other requires that this difference be seen in their apparel and deportment. In studying the arguments of the apostle, the reader notes at once that Paul adduces no direct command of God which makes it imperative for woman to be veiled in the assemblies. The whole matter is a question of propriety, of observing a custom indicative of woman's subordinate position. From this custom the women at Corinth were not to depart; for by this they would reject

the authority of man, adopt the customs of women of doubtful virtue, offend the angels, who witness the propriety or impropriety of the conduct of the Christians, and set aside the propriety suggested by nature as well as the agreement of the churches. In the whole argument the apostle presupposes a definite custom prevailing at his time. That custom the apostle approved of, since it was in accord with the rule made by God that woman should be subject to man, with the propriety suggested by nature, with the dignity of the angels, and the general understanding prevailing among the Christian churches. The apostle urges the custom very strongly. Nevertheless, he weighs his arguments very carefully, and by no word does he indicate that the custom of veiling should be observed by all Christians for all time. Not so much the custom as rather what the custom indicates, namely, the subordination of woman, is the point which he wishes to stress.

Let us now inquire into 1 Cor. 14, 33—40 and 1 Tim. 2, 11—15. The reader will at once notice great similarity between these two passages and the one just discussed. In 1 Cor. 14, 33b, which properly belongs to the following rather than to the foregoing verses, Paul refers to what is customary in the Christian churches. He says: "As in all churches of the saints, let your women keep silence in the churches," vv. 33b. 34. However, what the apostle wishes to impress now is of far greater importance than what he has stressed in 1 Cor. 11. The very manner in which he speaks of this new injunction shows that he regards this new injunction as of far weightier significance than that of the veiling of women. The fact that he does not treat the silence of the women in the churches in connection with the veiling of women shows that the two are not parallel indeed! The fact, too, that he repeats the injunction of 1 Cor. 14 in his epistle to Timothy proves that he ascribes to it much greater significance than to the veiling of women.

However, the difference between this injunction and the foregoing one is clear mainly from the manner in which the apostle treats this issue. In forbidding woman to speak in the churches, he adduces far stronger arguments, to wit: —

1. "It is *not permitted* unto them to speak." 1 Cor. 14, 34.

2. "They are *commanded* to be under obedience, as also saith the Law." V. 34b.

3. "If they will learn anything, let them *ask their husbands at home.*" V. 35a.

4. "It is a *shame* for women to speak in the church." V. 35b.

5. "The things that I write unto you are the *commandments of the Lord.*" V. 37b.

6. A man who disregards the apostle's injunctions is *ignorant.* V. 38.

7. "Let all things be done *decently* and in *order.*" V. 40.

8. "Let the woman *learn* in *silence* with all *subjection.*" 1 Tim. 2, 11.

9. "But I *suffer not* a woman to teach nor to *usurp authority.*" V. 12.

10. Woman was formed *after man.* V. 13.

11. Man was *not deceived,* while woman, *being deceived, was in the transgression.* V. 14.

1. Immediately the reader notes the difference between this basis of argument and the preceding one. The custom of veiling was not *commanded,* but woman's silence in the churches is a *commandment* and a *law of God.* 1 Cor. 14, 34.

2. The unveiled woman was *not to be cast out of the church;* but the woman speaking in the churches should *not be "suffered."* She should ask her husband at home. 1 Cor. 14, 35.

3. The woman unveiled offended against the propriety suggested by *nature,* while, if a woman speaks in the church, this is a *moral fault,* a *shame.* V. 35b.

4. For the preservation of the custom of veiling the apostle adduces no direct command of the Lord; with regard to the latter injunction, however, he desires that his commandment be *acknowledged as the commandment of the Lord.* 1 Cor. 14, 37.

5. A man arguing for the unveiling of woman Paul declares to be *contentious;* to the man permitting women to speak in the churches he ascribes *wilful and persistent ignorance.* V. 38.

6. Disregarding the custom of veiling constitutes an impropriety; woman's speaking in the church militates against *decency and order.* V. 40.

7. A woman who refuses to wear a veil in a Christian assembly and a woman who insists upon speaking in the churches both, according to Paul's argument, revolt against the decree of God which subordinates woman; for, says he, God first created Adam and then Eve. 1 Tim. 2, 13. However, there is this difference: the unveiling of woman offends against a custom and sets aside

propriety, whereas the speaking of woman in Christian assemblies is conducive to the *propagation of errors and false doctrine.* V. 14.

From this it is clear that the apostle, when forbidding the speaking of women in the churches, has in mind far greater perils for the Church than in the other case. If a woman removes her veil, she revolts against the rightful authority of man. But this need not of necessity result in direct peril to the Church. It would not render the Church unchristian. Again, the harm done by unveiling is done only where the veiling of women is a symbol of her subordinate position, as it was in the Christian congregation in the time of St. Paul. In our time, especially in the Western world, this custom no longer prevails. In our time, women veil their heads simply for the sake of propriety or because wearing a veil is in vogue. Viewing the passage in this light, we might interpret Paul's thoughts as follows: Since woman should be subject to man, and since the custom of veiling was indicative of the subordinate position of woman; since, furthermore, the unveiling of woman might give offense and lead strangers to classify Christian women with the *hetairae* of that time, the Christian women of Corinth were to follow the custom prevalent in, and agreed upon by, other churches, and appear in the assemblies veiled. More than this the text does not suggest. Paul does not insist that what was the custom at that time should remain a custom for all time. On the other hand, however, woman, when speaking in the congregation, not only revolts against the clear command of God, but also usurps authority over man, subverts the divine rule of order, and entails upon the Church the perils of false doctrine and general disorder and confusion, through her amenability to fraud and deception. It is for these reasons that Paul forbids women to speak in the churches — an injunction to remain in force at all times.

It may be added that there are situations in which a woman may both teach and voice her opinion in the Church. In no case has conservative Lutheranism permitted her to teach and speak in the assembly when this would militate against the rightful authority which man holds over woman. She may teach those who are not men. She may instruct women and children. However, she is not to be a public preacher of the Word. She may also deliberate and take part in the discussion of practical matters in the church; however, only in such a way that the injunction of Paul be not violated: "I suffer not a woman to *teach* nor

to *usurp authority over the man.*" So much must be clear to every one who approaches the subject without bias. What Paul is intent on maintaining in the churches is the authority of man established by God, and the preservation of God's pure Word, which He has entrusted to him who was not deceived. For these reasons women are commanded to be silent in the churches.

Luther's Principle: The Bible Only.

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The wisdom of Frederick the Wise had prompted him to prevent Luther's return from the Diet of Worms to his usual activities in Wittenberg and to keep him in hiding in some unknown place, as the best means of protecting the life and cause of his bold and renowned professor. Relieved of the burden of his daily duties and secure from the intrigues of his enemies, Luther spent the ten months from May 4, 1521, to March 1, 1522, in the seclusion of the Wartburg, the romantic hunting castle of the Elector of Saxony. While his sojourn in the old halls, which are so famous in the history of literature and music, brought Luther a much-needed and indeed well-earned respite, it did not materially hinder him in furthering the work of the great Reformation, but rather gave him the opportunity of beginning an undertaking which he might not have attempted under the stress of official duties and the lack of composure in Wittenberg, *viz.*, the translation of the Bible. Though he devoted much time to other literary labors, he made such rapid progress with his translation that he could take the nearly completed manuscript of the New Testament with him when he left the Wartburg. In Wittenberg he revised his translation with the assistance of Melanchthon, and in September, 1522, the first printed edition was placed in the hands of the people.

The translation of the Bible was a cardinal event in the history of the Reformation. From the beginning of his labors Luther had appealed to the Scriptures in order to establish the correctness of his teaching and, consequently, to prove that his opponents erred. To him the word of Christ, "It is written," meant more than all the authority and wisdom of the Church and the world. But up to the time when he gave the common people his version, there were none but the learned who were able to investigate

whether he really based his doctrines on the revealed Word of God or not, because they alone were able to read the original text of Scripture. To meet this exigency there was but one thing to do, and that was to give the common people the Bible in their mother tongue. And this Luther did in the most masterly manner, in a manner unsurpassed even to-day, in his translation of the Bible.

When Luther appealed to the Scriptures for the proof of his doctrine, he might have spoken in the words of St. Paul: "For Christ sent me . . . to preach the Gospel, not with wisdom of words, lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness, but unto us, which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Cor. 1, 17—25. "I was with you in weakness and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom, . . . yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. . . . For who hath known the mind of the Lord that he may instruct Him?" 1 Cor. 2, 3—16. In these words St. Paul tells us, better than any one else can state it, that human wisdom cannot discover the truths of our Christian religion, but that God Himself must reveal them to us. If God had not revealed our faith, we would know nothing of it and would never find it. The source of our Christian faith is divine revelation. To this source Luther returned, and from it he drew his faith.

The divine revelation was not only preached by word of mouth, but was written down in one certain and definite form, so that there never could be any doubt about what was revealed and what not. We have this revelation in Holy Scriptures. Our Bible is the Word of God. In it God speaks to us. On it we

must base our faith. For the correctness of this statement we find abundant proof in the Old Testament as well as in the New.

When we read the written records of the ancient prophets, we are impressed with the dignity and authority with which they addressed their hearers. They did not present their message as their own humble opinion nor as the result of scientific investigation, universally accepted by the scholars of their age. No, they demanded a much higher and greater authority for their message, in fact, the highest authority there is, *viz.*, the eternal, never-changing wisdom of God; and they began their address with the sublime words: "Thus saith the Lord." Jer. 23, 1. 27. 31.

Christ Himself dignified Holy Scriptures by appealing to their authority in questions of faith, by quoting them in refutation of the arguments of His opponents, and by recognizing the inviolability of their character. When a certain lawyer asked Him: "Master, what shall I do to inherit eternal life?" Jesus said to him: "What is written in the Law? How readest thou?" Luke 10, 25. 26. He had no other answer to give the questioner than the written Word would give him. When the devil tempted Him in the wilderness, asking Him to turn stones into bread, Jesus repulsed Him by saying: "It is written." In imitation of Christ's manner the devil also tried to quote Scriptures, but was again repelled with another quotation, which Christ introduced with the words: "Again it is written." Matt. 4, 1—11. To the Son of God Himself the Scriptures were mighty enough to defend Him against the attacks of the old Evil Foe. When He entered upon His great Passion, He did so, as He stated Himself, because "all things that are written by the prophets concerning the Son of Man shall be accomplished." Luke 18, 31. Even the Son of God bowed reverently to the sacredness of the Scriptures. Indeed, "the Scripture cannot be broken." John 10, 35.

On Pentecost Day Peter preached what we may call the first Christian sermon, and he did so under the direct guidance and influence of the Holy Ghost. However, he did not begin to reveal new mysteries, but took his text from the written Word of God and proceeded to show his hearers how the prophecies of Joel and David were now being actually fulfilled. Preaching before Agrippa, Paul declared: "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Acts 26, 22. "Moreover, brethren," he wrote to the Corinthians, "I declare unto you the Gospel which I preached unto you, which also ye have received,

and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." 1 Cor. 15, 1—4. He assured the Christians in Ephesus that they were "fellow-citizens with the saints and of the household of God, and that they were built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone." Eph. 2, 19. 20. Thus the apostles of Christ made the written Word of God the foundation of their faith and preaching. When, therefore, Luther accepted the written Word, the Scripture, as the foundation of his faith, he not only followed an apostolic example, but knew that his doctrine must endure because Christ said, Matt. 24, 35: "Heaven and earth shall pass away, but My words shall not pass away."

This foundation was wrecked by the Roman Catholic Church, and in its place a new foundation was laid, though no man can lay another true foundation. 1 Cor. 3, 11. The alleged new foundation is the Church, or the tradition of the Popes. In Roman theology disputed questions are not decided by the statements of Scripture, but by the decisions of the councils, the *ex cathedra* promulgations of the Popes, and the opinions of the Church Fathers. Even if Rome would give the Bible into the hands of its members, it would not permit them to use it as the source of faith, but it would insist that the Bible must be subordinated to the Church in its comments and decrees. Against this principle Luther had to wage his fight in the great Reformation.

Though all the Protestant churches claim to use the same Bible, we see how Protestant Christianity is divided into various and contending sects. This division cannot be caused by the Scriptures, which are so clear that a child can understand them, and all factions would of necessity cease to exist if they would but follow the plain words of Scripture. However, it is a false principle which causes the divisions — the principle of interpretation, which supersedes the plain Word. A prominent exponent of this school was Zwingli. He refused to accept certain doctrines which Scripture teaches in plain words, and in their stead promulgated doctrines, which he tried to prove by putting his own meaning into the plain words of Scripture, *i. e.,* by so-called interpretation. It is peculiar that, while we can speak to each other without the use of an interpreter, God should not be able to speak

to us so plainly as not to need an interpreter who is to tell us what God means to say. Of course, this principle cannot be the foundation of our faith, and Luther emphatically rejected it.

Finally we cannot accept the principle of special revelation as the source of our faith. If there really is some special revelation, we know that it must agree with the written revelation. "For the Word of the Lord is right, and all His works are done in truth." Ps. 33, 4. God is not inconsistent, neither does He alter His word. New revelations must therefore agree with the revelation which we have. It strikes us, though, that the new revelations are in direct contradiction to the old written revelation which we have, and therefore they cannot be right, and we must not relinquish the certainty of the written revelation for any special so-called revelation. And because special revelations are no foundation at all for our faith. Luther fought them most vehemently.

Ever since Luther found the Bible in the library of the University of Erfurt, he was a diligent Bible-student. In later years he very much deplored the fact that he had not been permitted to keep the copy of the Bible which he used during his Erfurt days, and with which he had so familiarized himself that he knew exactly where nearly all the important passages were to be found. When the University of Wittenberg permitted him to lecture on theology, he was delighted; for he detested to lecture on philosophy, but loved the Bible. When he accepted the degree of Sententiarius and shortly afterwards that of Doctor of Divinity, he had to vow allegiance to his beloved Holy Bible, to preach it faithfully and purely. He remained true to this oath all his life.

In 1517 he nailed his 95 theses on the door of the Castle Church in Wittenberg. In these he stood on the firm ground of Scripture, and at once, right in his first thesis, called on it for his proof, for he began by saying: "When our Lord and Master, Jesus Christ, says," etc. His appeal was not to the Fathers, nor to the councils, nor to the Church, but to the Word of God.

In 1519 he disputed with Eck in Leipzig. Eck based his arguments on the writings of the Fathers and the decrees of the councils: Luther, on the Scriptures. When Eck tried to identify Luther with certain teachings of Huss, which had been condemned by the Council of Constance, he replied without fear: "It makes no difference to me whether Wyclif or Huss said it. It is true." At last Luther brought the useless debate to a close by saying: "Eck goes into the Scriptures no deeper than the water-spider

dives into the water; he flees from them as the devil flees from the cross. With all due respect for the Fathers, I prefer the authority of the Scriptures, and this I would impress upon our judges."

In 1521 he was cited to appear before the Diet of Worms, where the most powerful princes of the State and the highest dignitaries of the Church had assembled to sit in judgment on his case. Though his life and cause hung in the balance, he did not falter or waver, but stepped into this illustrious assembly with composure, and with calmness he spoke these immortal words: "Since Your Imperial Majesty desires a clear, simple, and precise answer, I will give one which has neither horns nor teeth: Unless I am convinced by the testimony of the Holy Scriptures or by patent, clear, and cogent reasons and arguments (for I believe neither the Pope nor the councils alone, since it is evident that they have often erred and contradicted themselves), and because the passages adduced and quoted by me have convinced me and bound my conscience in God's Word, I cannot and will not recant, since it is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise! God help me! Amen."

Again we find Luther upholding this principle in Marburg, where he disputed with Zwingli over the doctrine of the Lord's Supper. Over against Zwingli's principle of interpretation he insisted on the plain meaning of the words: "This is My body, this is My blood," which he even wrote on the table at which he and Zwingli sat. The difference between Luther and Zwingli was not a superficial, but a vital one. Zwingli's conception of the matter was that the church must not be founded on the Word, either spoken or written, but on that which shines in us, in our hearts. (*Union in der Wahrheit,* p. 67.) But Luther wrote, already five years before Marburg, December 15, 1524: "This I confess, if Dr. Carlstadt, or some one else could have convinced me that in the Sacrament there were nothing else than bread and wine, he would have done me a great service. I indeed suffered such severe affliction in this matter and wrestled and squirmed to such an extent that I fain would have been free, because I well saw that thereby I could have dealt the papacy the hardest blow. I had two who wrote more cleverly about it than Dr. Carlstadt and did not torture the words in this wise, according to their own notions. But I am caught and cannot get out; the text is too mighty here and will not suffer itself to be robbed of its meaning by words. Why, if even to-day some one would prove, giving me but one

argument to rest upon, that merely bread and wine is in the Sacrament, no one would have reason to treat me so indignantly. I am, I must confess, only too much inclined to it, in as far as I feel my old Adam. But the manner in which Dr. Carlstadt raves about it troubles me so little that my opinion is only strengthened all the more by it." (Luther, Erl. Ed., 53, 27.)

At Augsburg the Lutheran Confession was read. Duke William of Bavaria asked Eck if he were able to refute it. He replied that he would be able to refute it with the Fathers, but not with the Bible, whereupon the duke remarked that he saw that the Lutherans were in the Scripture and the Catholics beside it. The learned Catholic Bishop of Augsburg publicly admitted: "Everything that was read is the pure, unadulterated, undeniable truth." The Augsburg Confession was Luther's work, though Melanchthon had written it in the form in which it was adopted.

Throughout his life Luther employed this principle and never lost sight of it. His one great concern was to keep the Bible before the people. Of his own masterly writings he said he hoped they would perish if they would keep any one from reading the Bible. As he himself drew his faith from this divine fountainhead, so he also encouraged and admonished his hearers to do. He worked indefatigably and incessantly to improve and polish his translation, and really never stopped till death ended his efforts. He finished the last revision of his translation in 1545, and a few months later fell asleep, confidently confessing the faith which he had found in his beloved Holy Bible.

THE THEOLOGICAL OBSERVER.

The title of Doctor of Divinity has been conferred by Northwestern University of the Synod of Wisconsin, Minnesota, Michigan, and Other States at Watertown, Wis., on *Prof. George Mezger* of Concordia Seminary at St. Louis, where he has occupied the chair of Homiletics and Pastoral Theology for many years. Professor Mezger has been chairman of the Missouri delegation on the Intersynodical Committee appointed to bring about an understanding between the Synodical Conference and the synods of Ohio, Iowa, and Buffalo. He has been given leave of absence by the Missouri Synod to teach for some time at the seminary of the Free Church of Saxony and Other States at Zehlendorf, near Berlin. We pray the blessing of God upon the mission of our well-honored colleague. D.

An important decision was handed down by the Supreme Court of the United States. The decision is reported with exceptional fulness in the *Chicago Herald and Examiner,* June 5, as follows: —

"Washington, June 4. — It is not within the power of State Legislatures to prohibit the teaching of foreign languages in private, parochial, or other schools to which the State does not contribute, the United States Supreme Court ruled to-day. Decisions in five related cases, handed down by Justice McReynolds, set aside State laws of Nebraska, Iowa, and Ohio as contrary to the Fourteenth Amendment of the Federal Constitution that 'no State shall deprive any person of life, liberty, or property without due process of law.' The court held that such legislation interferes with this guarantee of personal liberty. Justice Holmes wrote a dissenting opinion, in which Justice Sutherland concurred. The principal decision was in the case of Robert T. Meyer *vs.* the State of Nebraska. Meyer was tried and convicted in the District Court of Hamilton County, Nebraska, on the charge that on May 25, 1920, while an instructor in a parochial school, he unlawfully taught reading in the German language to a child, aged 10, who had not passed the eighth grade.

"Based on State Act.

"The prosecution was based on an act of the Nebraska Legislature prohibiting the teaching of any language but English in private denominational, parochial, or public schools. The conviction was affirmed by the Nebraska Supreme Court and was brought to the United States Supreme Court by Meyer on a writ of error. The related cases also decided to-day were those of the Nebraska District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, *et al.,* plaintiffs in error, against Governor Samuel R. McKelvie and other State officials of Nebraska; August Bartels, plaintiff in error, against the State of Iowa; H. H. Bohning, plaintiff in error, *vs.* the State of Ohio, and Emil Pohl, plaintiff in error, *vs.* the State of Ohio.

"In the Meyer decision Justice McReynolds said: 'The problem for our determination is whether the statute as construed and applied unreasonably infringes the liberty guaranteed the plaintiff in error by the Fourteenth Amendment. While this count has not attempted to define with exactness the liberty thus guaranteed, the term has received much consideration, and some of the included things have been definitely stated. The established doctrine is that this liberty may not be interfered with, under the guise of protecting the public interest, by any legislative action which is arbitrary or without reasonable relation to some purpose within the competency of the State to effect. Determination by the Legislature of what constitutes proper exercise of police power is not final or conclusive, but is subject to supervision by the court. The American people have always regarded education and acquisition of knowledge as matters of supreme importance, which should be diligently promoted. The Ordinance of 1787 declares: "Religion, morality, and knowledge

being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Corresponding to the right of control, it is the natural duty of the parent to give his children education suitable to their station in life; and nearly all the States, including Nebraska, enforce this obligation by compulsory laws. Evidently the Legislature has attempted materially to interfere with the calling of modern language teachers, with the opportunities of pupils to acquire knowledge, and with the power of parents to control the education of their own. It is said the purpose of the legislation was to promote civic development by inhibiting training and education of the immature in foreign tongues and ideals before they could learn English and acquire American ideals, and "that the English language should be and become the mother tongue of all children reared in this State."

"Holds Coercion Illegal.

"'Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced by methods which conflict with the Constitution — a desirable end cannot be promoted by prohibitive means. As the statute undertakes to interfere only with teaching which involves a modern language, leaving complete freedom as to other matters, there seems no adequate foundation for the suggestion that the purpose was to protect the child's health by limiting its mental activities. It is well known that proficiency in a foreign language seldom comes to one not instructed at an early age, and experience shows that this is not injurious to the health, morals, or understanding of the ordinary child. The judgment of the court below must be reversed and the cause remanded for further proceedings not inconsistent with this opinion.'

"Holmes Dissents.

"Justice Holmes, in dissenting, said: 'We all agree, I take it, that it is desirable that all the citizens of the United States should speak a common tongue, and therefore that the end aimed at by the statute is a lawful and proper one. The only question is whether the means adopted deprived teachers of the liberty secured to them by the Fourteenth Amendment. It is with hesitation and unwillingness that I differ with my brethren with regard to a law like this, but I cannot bring my mind to believe that in some circumstances, existing, it is said, in Nebraska, the statute might not be regarded as a reasonable or even necessary method of reaching the desired result.'" D.

School Text-Book Propaganda. — We have on sundry previous occasions called attention to the insidious efforts made by hundred-per-centers to rewrite the history of our Republic in defiance of the facts of history. Stripped of oratory and perfunctory complimentation, what these modern patriots say of the founders of our Republic is that they were fools and Bolshevists — all *in majorem Britanniae gloriam*. Press dispatches from New York, June 3, state that "David

Hirschfield, Commissioner of Accounts, who was delegated by Mayor Hylan in December, 1921, to investigate charges that American history text-books used in the public schools contained anti-American propaganda and besmirched American traditions, to-night made public his report in which he specifically condemned eight histories selected by the superintendent of schools and took to task a number of well-known persons and societies. 'It would seem,' said the commissioner, 'as if these authors wanted to convey the impression that our history, our Government, and everything else American is all wrong, and that the sole hope for American progress lies in our surrendering our American spirit and becoming again an integral part of the British empire.' He recommended that 'any history which, after 150 years, attempts to teach our children that the War of Independence was an unnecessary war, and that it is still a problem as to who was right and who was wrong, should be fed to the furnace and those responsible for those books branded as un-American.'

"Many are Criticized.

"Individuals and societies criticized by the commissioner 'for fostering propaganda' include Andrew Carnegie, Elihu Root, chairman of the Carnegie council; the American History Teachers' Association, Sir Gilbert Parker, Lord Northcliffe, Owen Wister, George Haven Putnam, the English-speaking Union, the Sons of St. George, John W. Davis, 'A Lawyer for J. P. Morgan and the International Banking Interests,' George W. Wickersham, 'another Morgan lawyer,' Prof. Matthew Page Andrews, of Baltimore, the Sulgrave Institute, 'another hands-across-the-sea' organization composed of British and pro-British, the Pilgrim Society, the Church Peace Union, the World Alliance for Promoting International Friendship through the Churches; Bishop James Cannon, Dr. Harry Emerson Fosdick, Dr. Sidney L. Gulick, Hamilton Holt, the American Association for International Cooperation, the Magna Charta Day Association, Lady Astor, and the National Security League. The commissioner said he found, during his lengthy investigation, that schoolchildren were being taught such misrepresentations as the following: 'That the American Revolution was merely a civil war between the English people on both sides of the sea and their German king.

"Patriots Scorned.

"'That the Magna Charta is the real source of our liberties, while the Declaration of Independence exerted no vital force; that such patriots as Samuel Adams, John Hancock, and Patrick Henry were mere disreputable characters; that Thomas Jefferson deserved a halter; that Alexander Hamilton denounced the people as "a great beast"; that the United States Constitution and most of our free institutions were borrowed from England; that the War of 1812 was "a mistake," "disgraceful," and "unfortunate"; that the Mexican War was a grab of territory; "that the North saved the Union only through England's heroic support."'" D.

In "Augustana" (May 10) A. Bergin discussed "Important Questions before Our Synod." Among other things, he speaks of the election of a new president for the Swedish Augustana Synod. "Many may think that the election of a president is the most important question of all before this convention. Yea, it is probably regarded as so important that it is dangerous to discuss it. The delegates are to come to the convention as uninformed as possible and await illumination when they arrive. If there were a preliminary discussion of the subject in writing or speech, that would be church politics, and that would be viewed as something offensive, at least by some. But there is more connected with the election of the president this time than usually, for it brings us nearer than we ever have been in the history of our synod to the election of a bishop, and our Church must be concerned about getting a person at its head who is able and willing to lead us the right way in these significant times. We cannot permit ourselves to be guided by the Church in our home country; for the moment we do that, we have at once come to the end of all our activities. For in the Church in Sweden children are prohibited from reading Luther's Small Catechism, and in the seminary of that church men have been installed as teachers who repudiate the Confessions of the Church. This may perhaps be done without universal corruption in Sweden, but it cannot be done in this country without causing irreparable damage. Every one of us must comprehend the necessity of praying God that we may obtain for our highest office a real, solidly Christian man, who is well grounded in the Confessions. Let them think of us in Sweden what they please, but we must be determined to remain true to the heritage bequeathed to us by our fathers, and hence it will not do to be careless in our fidelity to the Confessions. If we venture upon that territory, we shall soon have lost our birthright. It is indeed a sad state of affairs that it is necessary for us to be on our guard against our own mother church, but as it looks now, we may be driven to that point sooner than we imagine. Accordingly, those who are to be our representative speakers must have the ability to take a decided stand on important questions, otherwise they may bring indescribable misery upon us. Whether or not he is to call a meeting later, whether he is elected for several years or not, these matters cannot be of such great importance. Our body can exist with or without a bishop." A similar stand is necessary elsewhere in the American Lutheran Church over against "the mother church" so called in the homeland of Lutheranism. D.

The Future of Our Intellectuals. — It has been said that nations that use bathtub and razor are doomed to extinction, while the unwashed and unkempt primitive races that adhere close to nature inherit the earth. Evidence of this is given also in Charles Lathrop Stoddard's *The Revolt Against Civilization,* from which the *Biblical Review* (April, 1923) quotes as follows: "Outside of the South and parts of the West the old native American stock is not reproducing itself, the birth-rates of immigrant stocks from Northern and Western

Europe are rapidly falling, while the birth-rate among the immigrant stocks from Southern and Eastern Europe remains high and shows comparatively slight diminution. The American intellectual groups are much less fertile than similar European groups. The average number of children per married graduate of the leading American colleges like Harvard and Yale is about two, while among the leading women's colleges it is about one and one half. Furthermore, the marriage rates of college men and women are so low that, considering married and single graduates together, the statistical average is about one half child per college man and something less than three-fourths of a child per college woman. Professor Cattell has investigated the size of families of 440 American men of science, choosing only those cases in which the ages of the parents indicate that the family was completed. Despite a very low death-rate, the birth-rate was so much lower that, as he himself remarks, 'it is obvious that the families are not self-perpetuating.' The scientific men under fifty, of whom there are 261 with completed families, have, on the average, 1.88 children, about 12 per cent. of whom die before the age of marriage. What proportion will marry we do not know, but only about 75 per cent. of Harvard and Yale graduates marry; only fifty per cent. of the graduates of colleges for women marry. A scientific man has, on the average, about seven-tenths of an adult son. If three-fourths of his sons and grandsons marry and their families continue to be of the same size, 1,000 scientific men will leave about 350 grandsons to marry and transmit their names and their hereditary traits. The extermination will be still more rapid in female lines." The comment which the *Biblical Review* adds to this is certainly timely and appropriate: "It is to be hoped that a decided change may soon begin to manifest itself among our own people in the natural desire for progeny rather than in the mere ambition for money and personal achievement. If the American spirit is to continue, Americans must accept family responsibilities." J. T. Mueller.

The World Adrift. — That the modern world is adrift, an ocean of confusion, is denied only by such as wilfully blind their eyes to the pitiful spectacle of present-day conditions. That the Church is no less adrift, the *Signs of the Times* points out in the following editorial, in which it reviews conditions both without and within the Church. We read: —

"The forces of the true Christian Church are to-day surrounded by an ocean of doubt, skepticism, and infidelity, veiled under the guise of Christian philosophy and higher criticism. With the persistent attack that has been made upon the authenticity and binding claims of God's Law, there has come in much subtle reasoning regarding the fundamentals of Christian doctrine. The outer dikes that have held back the waves of infidelity have been gradually broken down in the past quarter of a century by attacks from the side of professed Christian leaders. Oh, what a devastating influence this antichristian teaching has had upon Christian thought! Through the false conception of the beginning of things, as taught in evolution, paganism

walks abroad in our schools, colleges, and Christian churches. Through it God has been relegated to the back door of His universe, and in His place there has been given us a 'protoplasmic cell.' For the atoning blood of Jesus and the love of a heavenly Father there has been given us 'one's higher self' to save one from sin. What a beggarly exchange is offered us! Indeed, it is a stone for bread and a serpent for meat. The realities of spiritual life and the certitudes of eternal things are being sacrificed upon the altar of purely human reasoning. This so-called Christian philosophy is exactly the same as all philosophy — the effort of man to reach up and find out God by his own wisdom. The Gospel is the very opposite of this — God reaching down to find and save man. It is 'the power of God unto salvation to every one that believeth.' Reason can follow the path of truth only when it accepts God as the direct Author and Creator of things and Jesus Christ as the atonement for sin. The description the Apostle Paul gives of the pagan world in his day applies, it seems to us, in a most fitting manner to the world to-day: 'The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse, because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.' Rom. 1, 20. 21. Those who followed their own reasoning before Paul's day were finally given over to abject image-worship, as were all the nations of antiquity. In the early dawn of their existence the various tribes, nations, and peoples knew of the true God who made heaven and earth; but they 'became vain in their imaginations [reasonings], and their foolish heart was darkened.' And what was the result of this speculative philosophy? They 'changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen.' Rom. 1, 23—25.

"The wave of modern religious liberalism and Biblical speculation, coupled with the evolutionary theory which is now sweeping Christendom, will in time bring the same results that came to the ancient world as here described by the Apostle Paul. The inner dikes of the Christian Church are breaking, and thousands upon thousands of people who a brief time ago clung with believing faith to the inspired Word of God and found joy and comfort in its promises, are to-day cast out upon a sea of bewilderment, doubt, and discouragement. And men professing themselves to be Christian leaders are entirely responsible for this situation. Charles Darwin, Herbert Spencer, and others of their type offered their theory only as a scientific explanation of the causes of the origin of higher life and the changes taking place in nature; but gradually this theory has been

enlarged to give an explanation of the present form of the whole universe; and to an alarming extent professed teachers of the Bible have accepted the theory they offer. Some have accepted the theory, not realizing how fully it subverts Christianity. Others well know its portent.

"It is not within the scope of this article to deal especially with the errors regarding the Bible, animate life, and the 'descent of man' which have followed in the wake of these modern philosophers. It is rather to show the results already produced by their teaching. The statement, 'By their fruits ye shall know them,' applies with equal force to a supposed scientific philosophy, as well as it does to an individual life. Then what, may we ask, are the concrete results of a half-century of evolutionary and liberalistic teaching in the pulpit and higher schools of learning? An essentially paganistic social life spreading over the so-called Christian nations." J. T. MUELLER.

The Unfair Method of the Higher Critic.—In an excellent article on the Messianic prophecy recorded in Ps. 45, 7 (6), the *Princeton Theological Review* (April, 1923), while showing that this prophecy is truly Messianic, exhibits the unfair method used by the higher critics in trying to divest the prophecies of the Old Testament of their real content. We recommend this scholarly article to every one interested in the issue. Especially the closing paragraph is of more than ordinary importance. In it the writer says: "The dicta of the critics which we have been investigating illustrate two things very clearly: the remarkable readiness of the critics to accept almost any explanation of Biblical data, however uncertain or even improbable, which rejects the supernatural, and the singular inability which they often show to distinguish between possibility, probability, and proof. The one tendency is so manifest in most 'critical' works dealing with the Bible that it has to be discounted in advance by all who would form a correct judgment as to the value of the conclusions arrived at. The other tendency is usually held somewhat in check by the obligation under which the critic feels himself to show that he is familiar with the literature of the subject with which he deals. Consequently in 'scholarly' works, intended for the expert, the various opinions held by scholars (at least by 'critical' scholars) are usually stated and discussed with more or less fulness and the view of the writer is also adequately defended. In 'popular' text-books a thorough treatment is in the nature of the case impossible; the average reader has neither the time nor the technical training to follow an elaborate discussion. This fact would seem to obligate the writer of such a popular work to confine himself as closely to generally accepted facts as possible and to avoid the advancing of doubtful theories as if they were facts. Yet there seems to be a growing tendency on the part of the critics to use just such books as these as a channel for asserting theories of this nature with a positiveness which they would hesitate to use in their scholarly treatises. But they can do this only at the risk of their scholarly reputations." Pastors and teachers will find abundant op-

portunity for voicing a warning against the unfair methods by which the critics repress truth and disseminate their own unscientific, unfair, unscholarly, and unchristian views. J. T. Mueller.

The Mania of the Marathon Dance. — On this subject the *Lutheran Church Herald* offers the following comment, which is certainly worthy of careful thought: "The dance craze has now reached the hysterical or — shall we say it? — the insane stage. We are being regaled each day by reports of the Marathon dances now being staged in various sections of the country, and the photographs of the long-endurance-record performers, their worn-out shoe-soles and other interesting (?) details of this maddening sport, are being pictured to us in the realistic fashion of present-day journalism. Twenty-five hours, forty-eight, seventy-two, one hundred and five, one hundred and seven hours their weary feet have carried them through the dizzy steps of the waltz, the two-step, the fox-trot, and the what-not, till body, mind, and soul have collapsed under the strain, and the victims of this mania have been carried away to hospitals, sanitariums, and insane asylums. It was in the fourteenth century that Europe experienced a similar mania. People danced and danced till they could dance no more. One woman is reported to have danced for a month. They danced on the streets, anywhere, till they dropped from physical exhaustion. Of course, only exhaustion can follow from such excesses as these — physical and mental exhaustion. The spiritual exhaustion is already there, and while their dance-soles have been worn to shreds, no mention is made of the fact that at the same time their *souls* have suffered almost irreparable hurt. We join in the general outcry that has been raised throughout the country by the press, the courts, and the pulpit in condemning this most recent evidence of the spirit of an age which has forgotten God." J. T. Mueller.

Catholic Criticism on Dean Inge. — Referring to an article by Dean Inge in the April number of the *Atlantic Monthly* on the "Catholic Church and the Anglo-Saxon Mind," the *Catholic World* (June, 1923) takes the author severely to task. We read: "But Dean Inge ignores all chivalry. He disdains all courtesy. He is no gladiator, no knight, no soldier, no sportsman. His tactics are shameless. He 'calls names.' When his supply of opprobrious and contemptuous words is exhausted, he invents more. He makes insinuations. He maligns the dead. He indulges in invidious comparisons. He uses epithets as arguments. His entire paper is filled with sweeping statements, proposed with no more authority than his *Ipse dixit*. Some of the statements may be half true; many of them are entirely untrue; but, true or untrue, they are all presented with the same assumption of finality." What has caused this gust of wrath is shown in the following: "He asserts and repeats that the Catholic Church is a 'political autocracy,' a 'formidable militant organization,' an 'autocratic empire,' a 'powerful solvent of state loyalty.' He compares Catholics with Bolsheviki, for he says, 'The Catholic Church is an "International," like the conspiracy of the Communists.' Whenever

he speaks of the Church, he reiterates the phrases 'military order,' 'militarism,' 'conquering empire.' He speaks contemptuously of 'celibate priests and monks' and calls them 'janizaries.' He refers to Catholic worship as 'magic and miracle' and 'wonder-working sacraments.' He calls the sacrament of penance an 'anodyne.' He says that 'every true Catholic is only conditionally a patriot.' He makes the amazing accusation that no Catholic priest can be a gentleman, and the still more outrageous statement that Catholicism is 'imposture.' . . . While ignoring the Christian code of conduct in controversy, he naively affirms that the 'Catholic priest cannot be entrusted to observe the code.' Constantly forgetting the manners of a gentleman, he blandly says that 'the Catholic priest, *qua* Catholic priest, is not a gentleman.'"

For these assertions, which certainly contain more than a grain of truth, the dean is thoroughly castigated. However, we are not interested in the vituperation hurled at him. The editorial closes with a paragraph which gives the reader a fair insight into the psychology of the Catholic mind and a true conception of the Catholic world hope. We read: "Dean Inge labors through some five or six thousand words to prove that an Englishman cannot be a Catholic. He never once adverts to the fact, indeed, he seems utterly to forget the fact, that for a thousand years all Englishmen were Catholics. Yet he is aware that the history of England did not commence with the 'Reformation.' He says: 'The Northern Europeans built up a system of worship and theology which suited their dawning national consciousness, as Catholicism suited the very different mentality of the Mediterranean race. . . . Toward the making of their religion a large ingredient was supplied by the ethical ideal of the North which is very different from the ethical ideal of the South.' Now, when the 'national consciousness of England was dawning,' and for centuries afterwards, England was Catholic, and the 'system of worship and theology which they built up' included the Mass, the sacraments, belief in miracles, devotion to the blessed Virgin Mary, and even loyalty to the Pope. In other words, it was not only Catholic, but 'Roman' Catholic, from the time of Benedict and Augustine, in the fifth century, until the time of Martin Luther and Elizabeth in the sixteenth century. If the Dean were a better historian, he might be a better prophet. If he looks back, he will *see* that England *was* Catholic. *Then he could look ahead and see that England will be Catholic.*"

J. T. Mueller.

Jansenists Abolishing Clerical Celibacy. — "The rigoristic tradition of Jansenism," writes the *Catholic World* (June, 1923), "has evidently undergone a great change in what is still left of the Jansenist Church in Holland. The Metropolitan of Utrecht and his two suffragans of Haarlem and Deventer have issued a pastoral letter in which the law of clerical celibacy is declared suspended, and the Jansenist priests are accordingly permitted to marry. The Jansenist Church in Holland numbers about 6,000 members, with 26 churches and 27 priests."

J. T. Mueller.

Appreciation of the Work of Foreign Missionaries. — "Despite the criticism of foreign missions and the jests at the expense of missionaries," writes the *Biblical Review* (April, 1923), "some of the finest tributes to this branch of the Church's work and its workers have come from sources either wholly outside the Church or not officially representative of it. Of peculiar value are the commendations of studious and reflective minds given under conditions that exclude the charge of bias in the missionary's favor. In *Scribner's Magazine* Dr. William Lyon Phelps, of Yale, one of the foremost literary critics of America, recently spoke in this vigorous fashion concerning the missionary and his detractors: 'The finest person in Ben Ames Wilson's new novel *Black Pawl* is a Christian missionary. (I used to wonder whether all novels ridiculed missionaries, or only those I happened to read; just as I wonder whether all trains are late or only those I take.) It is rather curious that foreign missionaries, those bold soldiers of God, who give up home, congenial society, intimate friends, and the luxuries of civilization, should be so often presented by comfort-hunting novelists as weak, namby-pamby, insincere, and absurd. They fight not only with the princes of the powers of the air, they fight against poverty, disease, and sickness; it would be interesting if the brown, yellow, and black people whom they save from pain and death could know that these men and women are receiving in their own countries a continual back-fire of abuse and ridicule. But the soldiers of science and the soldiers of religion, who sacrifice themselves in the effort to save human life, have never seemed to the stay-at-homes particularly heroic.'" J. T. MUELLER.

The Origin of Sin. — In the *Congregationalist* of May 17 the origin of sin is given as follows: "Modern psychology, especially psychoanalysis, throws a lot of light on the age-long problem of sin. It works out something like this: First of all we must remember that we have, stowed away in the subconscious, a lot of memories and instinctive cravings, some of them very primitive indeed and inherited from barbaric, savage, and even prehuman ancestors. These instinctive cravings are stowed away under pressure, as it were. That is to say, they constantly seek expression."

The Bible says: "By one man," not by any prehuman ancestor, "sin entered into the world," Rom. 5, 12, and this one man was Adam, not a barbarian or a savage, but a man created after the image of God and endowed at once with such great wisdom that he could give names to all the brute creation which passed in review before him. Gen. 2, 19. He, however, yielded to the temptation of Satan and brought sin into the world by transgressing the commandment of God. Psychology does not compel us to take a different view, but the nonsensical and unproved evolution theory, born of unbelief, is responsible for the denial of that which God has clearly revealed to us in His Word. FRITZ.

The Doctrine of the Fundamentalists. — Northern Baptist Fundamentalists are contending for the supernatural element in Christianity as against the Modernists, who seek by every known means to

discredit and reject the supernatural element in Christianity. Fundamentalists recognize two elements of knowledge; Modernists only one. Fundamentalists recognize the realm of discoverable knowledge and the realm of revelation. Modernists concede the existence of the former only. Fundamentalists, while rejoicing in the discoveries and achievements of science, in the progress of human knowledge, and in the advancement of civilization attendant upon these discoveries and achievements, insist that, since man is finite and fallible, there are limits to the realm of discoverable knowledge, and since the mind of man is fallible, all knowledge achieved by man runs the risk of probable inaccuracy and non-reliability. Since man is a moral being, subject to the moral Governor of the universe, it is reasonable to expect that beyond the limits of man's ability to discover God will reveal. As a matter of fact, He has so revealed supernaturally in the book which we call the Bible. All discoverable knowledge is finite, fallible, and therefore relative and uncertain. Revelation coming from the infinite and infallible is absolute and therefore trustworthy. The underlying philosophy of Modernists is evolution, which is a theory that everything in the universe, including man and God, must be explained on the ground of observable laws. The underlying philosophy of Fundamentalists is faith in a personal God, who reveals Himself and the realm which lies beyond the realm of discoverable knowledge.

It will be seen at once that these divergent points of view make concrete issues that in themselves are vital, inescapable, and permanent. Note the issues that necessarily arise: Fundamentalists ascribe to the Bible a supernatural inspiration. Modernists grant it only an inspiration on a par with other books. Fundamentalists proclaim a supernatural Christ as evidenced in His supernatural birth, His sinless life, His vicarious death, His bodily resurrection, His triumphant ascension, His present indwelling of the Church, and His bodily return to reign in the earth. Modernists grant to Him only the moral leadership of mankind, affirming that His superiority over the rest of mankind must be confined to the moral virtue of His character and the moral excellence of His teachings. Fundamentalists affirm that the disciple of the Lord Jesus Christ is a man with a spiritual experience of regeneration, which determines for him all his life relations and activities. Modernists declare that the disciple of Jesus is merely a man with a moral purpose of service. Fundamentalists affirm that the Church is a spiritual organism, the life of which is the Holy Spirit; that it is therefore both all-exclusive and all-inclusive in its character. Local churches are organizations of redeemed men, Scripturally baptized and organized for worship and for work in the proclamation of the Gospel-message, looking toward the salvation of lost men. Modernists deny that the Church is an organism, declaring that it is only one of the organizations committed to a program of social betterment and world reformation. While Fundamentalists, therefore, avoid by every possible means the

union of Church and State and the entanglement of the Church with institutions that are purely material and humanitarian, the Modernists seek by every means to make the Church an adjunct of the State and to promote its union with every organization in humanitarian service. Fundamentalists proclaim the ultimate goal of the Church to be the world to come. Modernists emphasize only this world. To them there is no resurrection of the body and no immortality except of the spirit. They speak little of the reward of faith and much of the blessings that come with growing knowledge and scientific discoveries. Fundamentalists proclaim a static faith as to content, *i. e.*, a faith "once for all delivered to the saints." Modernists proclaim a progressive faith, asserting that each generation and each century must make its own faith without reference to revelation or to the faith of the fathers. — *Watchman-Examiner.*

The Church in the Cities. — Always on the alert to rescue souls, the Methodists are now contemplating more extensive mission-work in the large cities of our country. Of this most important work the St. Louis *Christian Advocate* (June, 1923) writes editorially: —

"The industrial development of America is rapidly drawing the people in large numbers from the country to the city. There are, according to the census, 12,000,000 more people in our cities than in 1910. We have twelve cities with more than half a million population each and 200 with a population of 25,000 and more. The older portions of the cities are undergoing a transformation, and factories and business establishments are now being built where once were residences. New sections in outlying parts are being developed around great business plants. In almost every city changes have been so extensive that churches and congregations have been completely obliterated. The problem of the support of the city church in, and contiguous to, down-town centers or industrial communities has become a large and serious responsibility for the mission boards. In the Methodist Episcopal Church the Board of Missions and Church Extension Society has undertaken to pay all or part of the salaries of 800 pastors and 550 specially trained workers in these congested districts. Only men and women with special training and adaptability for such work are employed; perhaps 500 or more are preaching to, and teaching, foreigners in their native tongues, and 200 are negroes working among their own people. Great changes are taking place in all cities. In vast areas of our larger cities English is hardly heard. Forty-eight different nations now contribute workers to our city industrial classes. The Church, to reach these peoples, must adapt its ministry to their special needs, including services in alien tongues. The problem of America is in the large cities. Methodism, once considered the Church for the people of the country, seems now, by its organization and adaptability, to be one of the most effective churches in city mission service."

For a number of years also our Church has been engaged in city mission service. At present we maintain missions in eleven of the

large cities of our country. However, this service is far too limited. Much more ought to be done and can be done if we provide men and money to carry on this work. J. T. Mueller.

Lloyd George on Spurgeon. — The *Watchman-Examiner* (June, 1923) writes: "Mr. Lloyd George attended a luncheon given recently on behalf of the new Spurgeon's College at Falkland Park and delighted his fellow-guests with a forty-five-minute speech on the great Baptist preacher. He had his audience with him in claiming Spurgeon as the greatest preacher of his age — great as an orator, as a stylist, as a poet, great in his sagacity and knowledge of the human heart, but greatest of all as a man of God. 'He had,' said the ex-Premier, 'a great mind, and the fact that he had a great heart obscured the fact that he had a great mind. You heard very often: "Yes, he is a fine preacher, but he has not got the brain of Rev. Mr. A., he has not got the learning of the Very Rev. Mr. B., and he has not got the intellect of the Right Rev. Mr. C." He was the greatest genius of them all. But that is not what made him great. His sermons throbbed with tenderness, and they throb to-day. He had a great love for his fellow-men and for the Savior of his fellow-men. He had a faith which was indomitable, inexhaustible, pervading.' Mr. Lloyd George cited two well-known sermons: 'There Go the Ships' and 'Supposing Him to Be the Gardener.' 'I beg you to read them, not as a religious exercise, — yet they are that, of course, — but as a study in English; nay, not even as a study in English, as a joy, as a delight, as a pleasure which you may have. . . . Those two: they are the working out of — I do not know whether you call it a simile or a metaphor or an image — over pages: difficult to do, dangerous. . . . You go along; he lifts you up on his great fancy with his strong wings; he carries you through the air, blue, clear, unclouded, above the highest clouds; and when you come down, you are not tired, you are throbbing and thrilling with the joy of what you have done. You need not go to Paris, across the sea with all its dangers; buy a cheap volume of Spurgeon, and you will get such a flight as you will never forget. That is one reason why he is going to be permanent. There is no man in English literature since John Bunyan who could do that, and that is why Bunyan and Spurgeon are going to be part of the literature of our land as long as this tongue is spoken under English skies or in any other land where the same tongue is understood.'"

What Lloyd George says of Spurgeon is true in a far greater measure of the great preacher and Reformer of the Lutheran Church, Dr. Martin Luther. Compared with Luther, Spurgeon was a mere pigmy; yet there are certain points of similarity between Spurgeon and Luther. Luther had the same tenderness and the same great love for his fellow-men and for the Savior of his fellow-men which Lloyd George ascribes to Spurgeon. Luther also had a faith which was indomitable, inexhaustible, pervading. Finally, Luther had the same interest in every endeavor for the good of man. Although these qualities are not always appreciated, Luther was great as an orator, as a stylist, as a poet, great in his sagacity and knowledge of the

human heart, but greatest of all as a man of God. Only there is one difference — Spurgeon is still praised and read, while Luther is praised and his great works are consigned to oblivion. We say this with much regret. J. T. MUELLER.

Theological Tails. — Under this heading the *Presbyterian* (June 14, 1923) writes: "'The ancient and honorable, he is the head, and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed.' Is. 9, 15. 16. In the context, Israel is judged for its pride, hypocrisy, and impenitence. The head is defined as the ancient and honorable and the prophets and teachers as tails. The heresies that are abroad to-day have caused me to write concerning some modern theological 'Tails,' of whom may be mentioned: —

"First Theological 'Tail': Prof. Fosdick, of Union Seminary, New York City. This 'Tail,' like those in the text, caused many to err concerning the fundamentals. I know of over twenty young men who went to Lafayette College as students for the ministry, and eighteen of them were turned aside from their objective by the teachings of the Union Seminary 'Tail,' Prof. Fosdick. I have also met quite a few in my travels who have erred from the faith of their fathers by the same 'Tail.' It is a pity that such a 'Tail' should be permitted to wag in our First Presbyterian Church, New York City, and elsewhere.

"Second Theological 'Tail': Rev. Percy Stickney Grant, of the Episcopal Church, New York City. This 'Tail' says he would rather ascend with the ape than descend with Adam, thereby denying what God says regarding the creation of man and his ascent in Jesus Christ. This is only one of the many extravagant, unreasonable, and unscriptural statements he has made, all of which have made many err to their destruction. The ambiguity of his teachings has made it impossible for his bishop to stop his 'Tail'-wagging. The taste of Dr. Grant is vitiated.

"Third Theological 'Tail' is Mr. Russell. This 'Tail' has wagged over many places. The preaching and disseminating of literature of Russellism has caused many to err from the faith. Russell denies the deity of our Lord by saying: 'He is the first created being,' thereby putting Christ on a level with man and arraying himself on the side of Unitarianism and modern radicalism. He teaches also that the Holy Spirit is an influence. Jesus speaks of the Holy Spirit in the third person and also as one who can be sinned against, and mention is made of Him as speaking to the church at Corinth and asking for Paul and Barnabas to be separated unto Him. An influence can neither speak nor be sinned against, nor be mentioned in the third person. This 'Tail' also says: 'The second advent of our Lord has already taken place.' The wagging of this 'Tail' is in contradiction to what the angels said, that His advent would be visible, and what Paul says to the Thessalonians: 'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first; then we

which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.' 1 Thess. 4, 16. 17. The shout and the voice and the trump have not yet been heard, and the graves have not been opened, and many of us who believe are still on the earth instead of in the air. This 'Tail' has wagged sufficiently potent to cause many to err to their destruction.

"Fourth Theological 'Tail' is Mrs. Eddy. This 'Tail' is wagged by the name of Christian Science. We all know that it is neither Christian nor science. Her denial of the existence of sin and of sickness and her false interpretations of the Word of God have also led many to err from the truth. To deny the existence of sin is to deny the vicarious suffering of our Lord. To deny sickness is to contradict Jesus' admission of the sickness of Lazarus and the blindness of the man in the ninth chapter of John and the need of hospitals, physicians, and nurses in our day. Mrs. Eddy would have us believe that love is God. Every one knows love to be an attribute of God. Love as an attribute or an influence could not create, nor speak, nor reveal, nor work miracles. It takes a person like God to do any one and all of these. The fact that Mrs. Eddy has been more than once divorced unfits her to be a teacher or an originator of a sect, as the Almighty is not pleased with, or in the habit of using, such individuals.

"Fifth Theological 'Tail' is Sir Conan Doyle. This 'Tail' is wagging very furiously at the present time and trying to make itself felt all over the world. He would have us converse with our departed ones and is even producing photographs of departed spirits, taken somewhere, somehow, since they departed. The Word of God upon this false teaching is: 'And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them.' Is. 8, 19. 20. How can this 'Tail' wag against such authority? How sad it is to know that many have erred from the truth by teachings of this 'Tail'!

"Numerous other 'Tails' might be mentioned, such as Dowie, Coué, Prof. Slaten, and others, whose teachings are erroneous and destructive. May the Lord soon come and stop the wagging of these 'Tails' and cause teachers with itching ears to cease their destruction! All these teachings are fulfilling predictions of the second advent."

J. T. Mueller.

Convention Regulators. — The following editorial in the *Watchman-Examiner* (June 14, 1923) shows conditions as they prevail among the Baptists; incidentally, also, to what length Liberalists will go in order to suppress Fundamentalism: —

"We have had a very interesting letter. It was written by a layman with whom we are not personally acquainted. He desires in-

formation. The letter is as follows: 'Who appoints the dozen or so "leaders" who occupy seats on the platform at the business sessions of the convention? They keep their hands closely on the business of the convention and seem to be ready at any moment to offer motions, amendments, or substitutes. Often their heads are together, and when they rise up, they look like prairie-dogs coming out of their holes. At other times they leave the platform and hold conferences elsewhere. Then they rush back to their places as if afraid that something terrible might take place in their absence. Apparently all convention issues are decided by these men — they have the ear of the president. There were at least 3,012 of us present at Atlantic City, but 3,000 of us may well be spared if our convention is to be run by a dozen ecclesiastical politicians. Who appoints these men? Who invites them to the platform? Why is it that they can always get the ear of the president? By what parliamentary right were eight or ten speakers, appointed beforehand, recognized during the creed discussion at Indianapolis when nobody else could get the floor? Is our convention coming to be a political convention governed by caucuses held between sessions?'

"The foregoing questions are well worth consideration. We publish them, not as a personal reflection on beloved brethren who like platform seats and who like to have a finger in every pie. Some men are built that way. We could not well get along without them. Everything at Atlantic City was peaceful and harmonious on the surface, but suspicion and fear were in many hearts. One seminary president missed the reunion of the graduates of his institution. He explained afterwards that he felt it to be his duty to stay at the hall because he was afraid that something was going to 'happen.' It was this feeling, we suppose, that caused the platform men to be so much in evidence. They were afraid that somebody would spring something on the convention.

"Really, there was no need for this suspicion and fear at Atlantic City. The Fundamentalists, as far as we know them, are not revolutionists with masks and bombs. Their crimes have never been deep-dyed. They have never formally asked the convention to do more than two things — one was to appoint a committee to investigate the schools, and the other was to put itself on record by adopting the New Hampshire Confession of Faith. People that make such mild demands are not dangerous. The thing that the 'regulators' feared at Atlantic City was that the Fundamentalists would offer for adoption some kind of confession of faith. Many conservatives are anxious that the world shall know that the rank and file of our Baptist people have not departed from the great fundamentals of our holy faith. To test this matter out at the convention is the burning desire of many good people. Because of the vital importance of the program for future work and because there was much in the Atlantic City convention to please them, the ardent conservatives decided not to provoke dissension by offering any kind of a confession of faith. Had they done so, however, they would have been well within their rights,

and they would have been pleading for only what the Bible teaches and what our fathers believed.

"If the platform of our convention is to be turned over to caucus representatives, then let all parties be invited to send their representatives. The Northern Convention is not owned by either Liberals or Fundamentalists. Each has as much right to the platform and to the president's ear as the other. For our part we wish that all these platform 'regulators' might stay out among the common people where they belong. Their whispered conferences on the platform disturb the convention, and they set us to fearing that something is about to 'happen.' In the British House of Parliament the government leaders and the leaders of the opposition sit on front seats and lead debates on all questions. Let it not be so in the Northern Baptist Convention, which is composed of Baptists of equal rights and, broadly speaking, of equal intelligence."

The editorial may warn also other churches, not only against liberalistic tendencies that threaten to creep in everywhere, but also against the evil of unchristian and unfair church politics.

J. T. Mueller.

"Which Way to Heaven?" the *Signs of the Times,* an Adventist paper published in California, asks in its issue of June 19, 1923, and then remarks editorially: "The Presbyterian standards forcefully state the fact that 'truth is in order to goodness, and the great touchstone of truth is its tendency to promote holiness, according to our Savior's rule, "By their fruits ye shall know them." And no opinion can be either more pernicious or absurd than that which brings truth and falsehood upon a level and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practise, truth and duty; otherwise it would be of no consequence either to discover truth or embrace it.' (*Form of Government,* chap. 1, 14.) All roads lead to Rome. 'I think it makes no difference which church a man belongs to, just so he is sincere,' is a popular expression which represents the modern tendency of tolerance and depreciation of doctrine. Buy a ticket to heaven *via* the Methodist 'Limited' or the Baptist 'Flyer,' or if you prefer, take a Christian Science 'Parlor Car,' or else ride the bumpers with the 'Holy Rollers'—'makes no difference, you'll get there just the same'—such is the popular belief. But there is only one road to the city of God, and the 'narrow way' is safe because it is built upon the bed-rock of truth. If truth is error and error is truth, then, and only then, do all roads lead 'upward.'"

J. T. Mueller.

"Are Minorities Wrong?" — The same periodical has this to say under the above caption: "To be in the minority and even to be violently opposed, says Dr. Arthur T. Pierson, is no necessary sign that one is in the wrong or in antagonism to God. . . . The fact is that in a world of sin and in a church leavened with worldliness it is not often safe to be with the majority. To be 'alone' with God is

a majority. Why do not the 'great men' accept your message if it is true? is a question often heard. What a conglomeration of beliefs we would have if we tried to follow the teachings of the 'intellectual giants'! Mix together one part of Sir Doyle's spiritism and 'Pastor' Russell's millennialism, add a little of Dr. Shailer Mathews's destructive criticism and Darwin's evolutionism, season with a little Catholicism, Pentecostalism, and Mormonism — then digest the mixture if you can!

"Not many mighty men are willing to surrender their own peculiar ideas for God's mighty truths. A 'Thus saith the Lord' is twisted, distorted, interpreted, to fit the wild theories of finite man. 'Few there be that find it,' declared the Lord Jesus in describing the way to eternal life. A minority of eight entered the ark of safety in antediluvian times. Seven thousand of the realm had not bowed the knee to Baal during the days of Elijah. Error has ever been more popular than truth; for truth is often nailed to a cross. But it is safer to believe the Word of God than the opinions of man."

J. T. Mueller.

The Modern Young Woman. — In order to find out what the modern young woman thinks of her future, of a career as opposed to marriage, of the modern young men, of the older generation, of herself, and other kindred subjects, two hundred students of Vassar College were given a number of questions, which they were asked to answer as truthfully as possible. The answers, which, no doubt, express the honest opinions of the writers, were, of course, widely different. The question, *For what tasks are you fitting yourself?* was answered as follows: "Marriage and a family, but not immediately after college"; "to practise medicine," "vote intelligently," "keep house efficiently," "raise a family successfully," "a life of service for others," "to support myself and make the world better for having lived in it," "to be of some use in the world," "to bring up healthy children," "to become a worth-while citizen," "to do what falls to my lot," "to earn my living, do good, and make a happy home."

Again the students were asked, *Can a woman marry and have a career? If not, which would you choose?* Some of the answers read: "Caring for children and being a companion for them is the most useful career woman can have." "No woman can make both a successful marriage and a successful outside career. I have unhesitatingly chosen the former." "If the career keeps her away from her home, she cannot make a 'go' of both." "She can't be successful at two things. I prefer marriage. Anyway, it is every woman's duty." "Few careers would seem as worth while to me as marriage, always provided it was with the right man." "I choose marriage, if the man chooses me."

The opinions of the students on parents and parental methods were generally favorable. *What, if anything, do you find wrong in the attitude of your parents?* they were asked, and the answers read: "My parents are entirely fair-minded." "Sometimes they are not en-

couraging enough." "They are too easy-going with me and have utterly spoiled me." "Mine are sacrificing for me, and I appreciate it." "My parents are all right; God bless them!"

Great emphasis was placed by the students upon the duties of the woman. *What are the big problems before woman as you see them?* another question read. Some of the answers were as follows: "To reconcile their new ambitions and opportunities with successful domestic life." "To add to men's laws the softness of woman's intuitive justice." "To remove at least some of the terrible corruptions from politics." "To reform American education." "To keep the family intact while doing outside things." "To instil a new conscience in the next generation." "To improve the race."

Of all the replies those to the question, *How do you feel about religion?* were the most disappointing. Some of the answers read: "Religion (faith plus ideals) is fundamental. No life is successful without it." "The religion of to-day does not satisfy personal needs." "Religion of one sort or another is the big thing in the lives of most people, though few of them admit it. Coué has the real stuff." "The churches will hold their own and be a great force, but they must first rationalize their teachings. The Church and science will be reconciled." "Every one should belong to a church, but he should think religion out for himself and not take other people's word for it. Then it will be his own and do him some good." "Religion is as live as ever. Orthodoxy is a back number." "Religion is a great thing, but it is too restricted nowadays to do the greatest good to the greatest number."

If we consider that usually the opinions of students reflect the teachings of a college, the great need of maintaining Christian high schools is apparent. After all, the questions pertaining to the career, the moral life, and the general purpose of a person's work in the world will adjust themselves according to the standards implanted by the Creator into the human heart. In all these matters men will ever remain a law unto themselves, so far as the isssues of this world come into consideration. The great need to-day is to inculcate into the hearts of the modern young men and women the principles of true Christianity. What the world to-day needs above all is Christian men and women, who in their homes, their churches, and their lives abide in the Word of Jesus. J. T. Mueller.

A report that will prove interesting reading when it appears will be that of the argument at the General Assembly of the Southern Presbyterian Church at Montreat, N. C., on May 19, between the majority and minority parties on the Stewardship Committee. The committee divided on two issues: 1. withdrawal from the Federal Council of Churches of Christ in America; 2. placing women on the Executive Committee. The opponents of the Federal Council charge that the latter body is maintaining a lobby in Washington for the enactment and enforcement of civil laws. Their leading spokesmen are Dr. A. M. Frazer, of Staunton, Va.; Dr. W. C. Alexander, of Nashville, Tenn.; Dr. J. C. Mollery, of Columbia,

Tenn.; and R. C. Hall, of Longview, Tex. The surprising part is that this objection has not been raised sooner; for ever since the World War, when the Federal Council became a war agency of the Government, there has been a close connection between the two. Either side may be loath to sever the connection, and thus another emergency measure is being perpetuated as one of the fruits of the war, — or is the connection maintained as a preparation for the next war, which, we are told, is impending? The overture to make women eligible to executive offices is from St. John's Presbytery, Florida. The opponents base their position on the fact that the action would be breaking a precedent, and that the women already have a voice in the assembly through their vote in the church court. If these are the grounds, the opposition is directed against a formality. It remains to be seen whether texts like 1 Tim. 2, 12 ff., 1 Cor. 14, 34 ff.; 11, 3 ff. were drawn into the discussion. (A later report states that, after a spirited debate in the session of May 21, the assembly decided to remain in the Federal Council, paying $750 of the organization's expenses, but stressing the doctrine of remaining out of political matters.) D.

At a mass-meeting in connection with the closing session of the Southern Baptist Convention at Kansas City, 15,000 persons on May 20, by a rising vote, endorsed "the old-fashioned Gospel, embracing such fundamental tenets as the inspiration of the Bible, the virgin birth and deity of Christ, His vicarious atonement for the sins of the world, His bodily resurrection, and His coming visible [the newspaper scribe wrote "physical"] return. The mass-meeting was assembled to listen to an address of Dr. G. W. Truett, of Dallas, Tex., on 'What Think Ye of Christ?'" This action of the Baptists looks fine by itself, but it is sad to reflect on the necessity of it. As a confession before the general public it is commendable; as a warning to liberalists within the Baptist fold it is a melancholy and ineffectual performance. Try to imagine how you would feel if your Lutheran Church, or your Synod, should take a vote on the above Scripture-truths. D.

The Northern Presbyterian Assembly at Indianapolis, in a "popular meeting," on May 20, did only what other church-bodies of Puritan extraction have done when it denounced practises regarded as a "desecration of the Sabbath which begins Saturday eve." It was likewise in line with other church-bodies in its endorsement of prohibition, except that its endorsement took drastic form in a requirement that first every Presbyterian minister must sign a pledge of abstinence, next, every church officer, lastly, every church-member, while in the denominational colleges the signing of the pledges is to begin with the president, passing on to every member of the faculty and to each individual student. These churchmen do not seem to feel the humiliating element in such a resolution. They should follow it up with resolutions and pledges against theft, adultery, etc.; in fact, they might embody the Decalog in their procedure. The prohibition that is on the statutes of the United States

is a political matter, and the farther churches and churchmen stay away from it, the better it is for the Eighteenth Amendment and — for themselves. Also the reports favored in church-papers how much more sober the nation has become through the Eighteenth Amendment involves a humiliation of the Church: what the churches could not effect the State has — if the reports are true. By the way, it must never be overlooked that Bible temperance and prohibition, as preached by some churches in America, are not identical. D.

At the Northern Presbyterian General Assembly at Indianapolis, on May 22, the resolution supported by Mr. Bryan and the Fundamentalists to bar schools permitting the teaching of evolution from the use of church funds was defeated, and the mild resolution of Mr. Baer was substituted, to withhold official approval from educational institutions where any teaching or instruction is given which seeks to establish a materialistic evolutionary philosophy of life, or which disregards, or attempts to discredit, the Christian faith. Mr. Baer was chairman, and Mr. Bryan vice-chairman, of the Assembly's Committee on Education. The debate on the victorious resolution was disgraced by personalities and the dragging in of political antagonism. The resolution means that evolutionists will continue to be paid by the Presbyterians; only they must be careful about their remarks regarding Christianity. In other words, the Presbyterians want the devil to be a decent fellow and a gentleman. They will get what they want. They might even have demanded that he be an angel of light. D.

Mr. Page in the Abbey. — We said in a previous report that the placing of a tablet for Mr. Page, our recent ambassador to England, in Westminster Abbey would not act as a deterrent, but rather as an incentive to Americans. Doubleday, Page & Company of Garden City, N. Y., are now circularizing the reading public of America in behalf of their two-volume edition of Mr. Page's works. Their letter starts with the fulsome mention of the Page tablet in the Abbey and the action of the Dean and Chapter of Westminster in reference to this matter. In the view of the publishers this is an altogether admirable achievement of Mr. Page, for which the reading especially of his letters will furnish the necessary comment and preparation. D.

Under the caption "The War is Over" the *Chicago Herald-Examiner,* on June 18, expressed the following pertinent sentiments: —

"The representative of the German charitable organizations which are trying to cope with the serious situation in that distressed country painted a black picture for a Chicago audience the other day. Twenty-five per cent. of the children of Germany, he said, are undernourished. More than 1,500,000 of these must be fed by charity if Germany is to survive the present crisis. Present resources will make possible the feeding of 500,000 of these until September 30, and only the generosity of the world outside of Germany has made even this much possible. Only the continuance of that aid can save Germany

from calamity. And where is this outside help coming from? Mainly from America. Two-thirds of the funds and supplies that have been distributed in the last year have come from the United States, from the nation whose soldiers broke the power of Germany and made possible the victory of 1918. Even the American Red Cross has made a contribution to help save the lives of German children. If the spirit which animates this generosity toward the enemy country of yesterday could be transplanted into the European nations which are still making war on a disarmed enemy, Europe's troubles would end quickly. For in that spirit lies the only hope that Europe's wounds can be healed and her war-torn lands blessed again by the sunshine of peace." D.

"A Black Page in America's History." — In the same issue the same paper reported the following: —

"An attack on the United States is printed in Chancellor Cuno's official organ, *Die Zeit*. It says: 'How American statesmen and leaders of public opinion can have the nerve in the future to talk about moral ideals of the American people after they have calmly looked on at these crimes against human and divine law, for which the Americans share the guilt, will ever be beyond understanding. The French invasion of the Ruhr will always remain a black page in America's history, too, as that great power is accessory to the crime.' Speaking before the Foreign Press Association last night, Herr Cuno said: 'You cannot say it too often, nor put it too strongly, that the German government sincerely, honestly, and earnestly is trying to get out of the present situation on a sane, economic, and business basis of settlement.'" D.

An editorial on "British Friendship" in the same issue of this paper shows that the British propaganda in our country is being understood.

"Here, at least, is a chance to smile. A bronze tablet was unveiled in New York City the other day in memory of Thomas Paine, who died there 114 years ago. The British consul, who was present at the ceremony, said that, inasmuch as Paine had profoundly influenced England, it was fitting that he should have a part in paying tribute to his memory. Unfortunately, we do not know just how much Thomas Paine influenced England. But here are a few selections from his writings, which, possibly, the consul had in mind: 'Britain is the parent country, say some. Then the more shame upon her conduct. Even brutes do not devour their young, nor savages make war upon their families. I reprobate the phrase of parent or mother country applied to England only as being false, selfish, narrow, and ungenerous. I challenge the warmest advocate for reconciliation to show a single advantage that this continent can reap by being connected with Great Britain. I repeat the challenge: not a single advantage is derived. Our corn will fetch its price in any market in Europe, and our imported goods must be paid for, buy them where we will. Any submission to, or dependence on, Great Britain tends

directly to involve this continent in European wars and quarrels and sets us at variance with nations who would otherwise seek our friendship and against whom we have neither anger nor complaint.' It might be a good idea for the British consul to explain just which of these views has so profoundly influenced his country. Most Americans seem to think that England is doing business at the same old stand." D.

Roumania may adopt a "constitutional law," now placed before the legislature by the government, which will proscribe the Lutherans, Baptists, Adventists, and other denominations, unless these consent to be classified as Reformed. The law, which provides for absolute control of the churches by the state, grants liberty of worship to the Greek Orthodox, Roman Catholics, Reformed, Unitarians, Jews, and Mohammedans and well-nigh abolishes freedom of conscience and of ecclesiastical movement. There are reports of actual Protestant persecution in Roumania. D.

A War Reminiscence. — In his address at the funeral of Senator Knute Nelson, Dr. H. G. Stub related the following incident, of which we had knowledge from another source at the time of its occurrence. "During the war he [Nelson] helped our Church, as well as our Lutheran soldiers in Europe, in a way which will not be forgotten. The National Lutheran Commission for Soldiers' and Sailors' Welfare, consisting of the Lutheran church-bodies in this country, had tried to get permission to send commissioners to Europe to look after the interests of the Lutheran soldiers and to bring them in touch with the best Christian influences represented by the Lutheran congregations in Paris and other places. In vain the commission had tried to get this important concession [which had already been granted to others]. A telegram from New York requested my coming to Washington. I complied with the request and at once went to my friend Knute Nelson in order to get his help. I explained the matter to him, and he promised to plead the cause before the Secretary of War. The next day ten of the leading men of the Lutheran church-bodies met in the Secretary's office. At first a man said to be a personal friend of the Secretary tried his best, but in vain. Then Senator Nelson arose and delivered a most powerful address before the Secretary. He said: 'Mr. Secretary, I am a Lutheran, and it is my duty to help my Church in a case like this. The Lutherans are loyal citizens of our country. They have been sending thousands and thousands of their young men to fight for our country, and they are doing whatever they can for their soldiers in this country, and they also want to assist them in Europe by bringing them the best spiritual and physical help. They are entitled to get permission to send commissioners to Europe.' The address had a telling affect; the request was granted, and all left the Secretary's office with the exclamation: 'What a great man Senator Nelson is! And he is not ashamed of his Church.'" We had not expected that a record of this incident under the secretaryship of Mr. Baker would ever turn up in public. It revives in our memory an old perplexing question: Why was such an

earnest effort necessary to obtain from our Government a permission that should have been gladly granted? D.

When Is a Man a Great Statesman? — Quoting the *Manchester Guardian,* the same journal (May, 1923) says: "'Although neither a clerical nor a bigot, Mussolini made it clear from the first days of his conquest of power that the Catholic religion would in future receive very different consideration from the Government to that which it had received in the past. The crucifix was replaced, near the king's portrait, in the school-halls. Religious instruction in the elementary schools was given special attention by the Minister of Education. The name of God appears frequently in Government manifestoes and proclamations. And in many public celebrations Mussolini and his ministers prayed in public. The belief is prevalent among the lower classes that Mussolini goes to Mass every morning before commencing work. Fascism has, moreover, officially broken with Freemasonry, an act which has won it the sympathies of the Vatican and the Catholic Partito Popolare. It is premature to state, as some papers have done, that the Roman question has thus come much nearer to a solution. Probably Signor Mussolini makes no such claim. In doing homage to the Catholic religion, he shows his desire to increase the respect for moral values.' This is all gratifying and encouraging. But we are not yet prepared to hail Mussolini either as a great constructive statesman or as a godsend to the Church. If Mussolini can build up a government and a society in which, without losing their rightful liberties, men will submit themselves to a reasonable 'order, hierarchy, and discipline,' he will be the greatest statesman since Justinian. He may be, under God, the much-desired savior of European civilization. There is no statesmanship in France or in England. There is none visible in Germany. The leaders in Russia are plainly mad. The eyes of the world may well turn to Italy and to Mussolini." — The editorial does not leave the reader in doubt concerning the Roman Catholic view of statesmanship. The furtherance of Catholic interests is the goal which the Vatican has ever pursued and is pursuing now. He who serves Roman Catholicism best is the greatest statesman in the eyes of the Curia. Such statesmanship will spell the destruction of European civilization. Neither the high-handed measures of Mussolini nor the subtle machinations of the Pope will help the world. MUELLER.

BOOK REVIEW.

Pacific Press Publishing Association, Mountain View, Cal.: —

The Fundamentals of Geology. *George McCready Price, B. A.*

This is one of the few books written in defense of the Bible record of creation. Not all of what the author states will find the approval of one who peruses the book both as a Christian and as a scholar. We fear that some of the inferences regarding the fossil remains of man and animal life

cannot be substantiated. Nevertheless, the book is so sane and scientifically sound, and in his arguments Professor Price proceeds so methodically and scientifically and adduces proof for his position so abundantly, that the study of the fundamentals of geology must needs act as a restoring antidote against the flighty, vacuous, and anti-Biblical hypotheses of modern atheistic geologists. The Introduction shows the general aim of the writer and the scope of his book. He says: —

"Darwinism as a part, a minor part, of the general evolution theory rests logically and historically on the succession-of-life idea as taught by geology. If there has actually been this succession of life on the globe in a very definite order, then some form of genetic connection between these successive types is the intuitive conclusion of every thinking mind, even though the recovery of the connecting links may prove impossible. But if there is absolutely no evidence, either in logic or in objective fact, that certain types of life are intrinsically older than others; in other words, if this succession of life is not an actual scientific fact capable of the clearest proof, then Darwinism or any other form of biological evolution can have no more scientific value than the vagaries of the old Greeks; in short, from the viewpoint of true inductive science, it would necessarily be a gigantic blunder, historically scarce second to the Ptolemaic astronomy.

"In Part One the writer has examined critically this succession-of-life theory. It is improper to speak of my argument as destructive, for in neither the history nor the logic of that theory has there ever been any real constructive argument to be thus destroyed. My argument is essentially an exposure; and I am confident that few, after carefully reading the following pages, will continue to think that geology has really proved certain kinds of fossils to be older than others, or that 'historical' or stratigraphical geology as commonly taught is an inductive science in any proper sense of the word.

"In Part Two I have brought forward some of the chief facts bearing on the doctrine of uniformity. The latter has had at least some excuse for existence in the theory of the science, as it is quite the logical and scientific thing to assume as a working theory that natural processes and changes took place in the past as they are now observed to take place, *until we find positive evidence to the contrary.* The works of Suess and Howorth are models of transparent logic and have furnished us a part at least of this positive evidence to the contrary, dealing with 'the great dividing-line' between the ancient deposits and the modern ones; and taken together, they have demonstrated conclusively, and for all time, that there is nothing now going on in our modern world at all explanatory of even the last and least of these great geological changes of the past. But it is obvious that, with the facts before us which are enumerated in Part Two, most of which have been before the world for half a century or more, there would never have been any question at all regarding the manner in which these astonishing changes must have taken place if the succession-of-life theory had not precluded a candid examination of the fossil world *as a unit* by throwing it into an artificial perspective, where, instead of looking at this fossil world as a whole, we have been taught to view these alleged successive assemblages of life forms arranged one after another in

single file; and by these methods there has never yet been any truly inductive or scientific examination of the facts of paleontology in their entirety. But the facts enumerated in Part Two, namely, (1) the abnormal character of most of the fossiliferous deposits, (2) the sudden, world-wide change of climate they record, (3) the marked degeneration in all the organic forms in passing from the older to the modern world, together with (4) the great outstanding fact that human beings, with thousands of other living species of animals and plants, have at this great world crisis left their fossils in the rocks all over the globe, — these facts, I say, when considered together as a cumulative argument, prove beyond a possible doubt that our once magnificently stocked and climated world met with a tremendous catastrophe some thousands of years ago, before the dawn of history; and they confirm in a marvelous way the Biblical record of a universal Deluge, which has so burned itself into the memory of the race that the tradition of it survives among every race on earth. I have not attempted to decide even approximately how long ago this great world catastrophe took place. Many natural phenomena considered singly would seem to indicate that it must have been a very long time ago; but we cannot hope to settle such a matter in a scientific way, and the sad experience of former blunders ought to teach us modesty and caution. All that we can say with absolute positiveness is that *it occurred since man appeared on earth.* Archeology, history, and Bible chronology may furnish us an approximate date; but no method hitherto devised of reading time from the rocks has much scientific value.

"As for the origin of the living things that existed before that event, we can nevermore evade the tremendous fact of a *literal creation,* since modern science has forever outgrown the idea of spontaneous generation, and in the light of the facts here brought out there is absolutely nothing upon which to build a scheme of evolution, since inductive geology is utterly unable to show that certain types of life originated before others. With the myth of a life succession dissipated once and forever, the world to-day stands face to face with *creation as the direct act of the infinite God.*"

In spite of its shortcomings this book deserves a place in the minister's library and ought to be studied carefully in connection with the consideration of the modern view of geology. J. T. MUELLER.

The Macmillan Co., New York, N. Y.: —

Heaven and Hell in Comparative Religion. With special reference to Dante's "Divine Comedy." *Dr. Kaufmann Kohler,* President Emeritus, Hebrew Union College. $1.50.

The writer of this book is a Jew, and he represents a Jew's view of the two doctrines which form the basis of the discussion. Starting out with a review on Dante's "Divina Comedia" and its representation of purgatory, hell, and heaven, he compares these views, which are essentially those of the Catholic Church in the Middle Ages, with the Babylonian, Egyptian, Hindu, Persian, Greek, and Roman conceptions of the life of guilty man after death. Then follow discussions in the apocalyptic literature of the Old and the New Testament on Gehenna and Paradise in

Rabbinic and Mohammedan literature, and on hell, heaven, and purgatory in medieval literature. The book closes with a chapter on the *Divine Comedy* in the Light of Modern Thought. The opinions voiced by Dr. Kohler are substantially the same held by modern German, British, and American rationalistic interpreters. A few quotations will bear this out. For example: "Above all, however, does our ethical view militate against the doctrine of eternal damnation, which Dante, as a loyal son of the Church, accepted, though not without reluctance. The very principle of justice, which he so often accentuates, is violated by the assumption that the sins committed by man during his brief stay on earth should condemn him to endless suffering throughout all eternity. However strongly our sense of justice urges us, as it did all the ages past, to punish wrong-doing, we have learned more and more to realize that the penalty should not be inflicted for the sake of retaliation or revenge, but that it must have the betterment of the individual or the welfare of society in view and be corrective rather than destructive. Still more must the punitive justice of God have the improvement of man for its purpose, or else it would be cruel and unworthy of God. Yet such would be an endless punishment. It makes God, the Father of mankind, the most cruel tyrant. Endless joy, too, as a reward for the good, is unbearable, unless it has an ennobling and salutary effect."

Again: "But after all, threats and bribes are at best pedagogic methods for children, not for men. True morality must do away with all selfish motives. The good ought to be done for its own sake and evil be shunned because it is evil. Says Antigonos of Soko, a Jewish sage of the second pre-Christian century, 'Be not as slaves that serve their master with a view to recompense, but be as slaves that serve their master without a view to recompense, and let the fear of God be upon you.' (*Sayings of the Fathers*, I, 3.) That is to say, serve God from pure motives, in disinterested love of duty. Another teacher, in the same treatise (IV, 5), says: 'The reward of well-doing is well-doing, and the compensation of evil-doing is evil-doing.' That is, virtue is its own reward, and vice is its own punishment; the one enriches, the other hardens and impoverishes the soul. To both St. Louis and St. Theresa a vision is ascribed, found also in rabbinical writings, of a stately woman striding along the earth with a pitcher of water in one hand and a torch or a bundle of brushwood in the other. 'With this one,' she said, 'I shall quench the fire of hell, and with the other I shall set fire to paradise,' so as to banish self-interest from the hearts of those that do good and avoid evil. Genuine religion fears not hell, but wrong-doing and falsehood, and longs not for heaven, but for goodness and righteousness."

Then: "Religion to these foremost leaders of men is not individualistic in the sense of making the salvation of the soul its sole aim and purpose. Its main object must be the salvation of humanity, the welfare and happiness of the entire social life of men. In the pursuit of social justice and redeeming love we emulate God, the loving Father of men, and by a life of disinterested, self-sacrificing service we approach Him more and more, who is the supreme Source and Ideal of love and holiness. This optimistic, prophetic view of life, which makes us all coworkers of God, is in full consonance with our modern world view and strongly contrasts

with that otherworldliness which found its climax in the medievalism of the *Divine Comedy.*"

Lastly: "We are in the birth-throes of a new era of humanity, spoken of in the New Testament as well as in the Talmud. The fear of old is gone, and the love of God has not taken its place as yet. Doubt and denial have sapped the very pillars of society and undermined the conscience, the sense of responsibility and dignity which were safeguarded by the old faith. Hence the great crisis we are undergoing in these days. It is our purgatory. We must be reborn to a new faith in God and man. We need a new inspiration, a new interpretation of the ancient truths, a powerful vision which points not to a realm beyond the grave, but beckons us, as did the prophets of yore, forward to a life of duty and service and makes us all, be it through the church or the mosque, the pagoda or the synagog, partakers of the kingdom of God, the kingdom of divine justice and love. We must become conscious of our godlikeness, of the immortality of our spirit, which makes us realize that the eternity for which we long in our higher moods is not to begin in another world, but right here and now."

J. T. MUELLER.

The Apostle Paul and the Modern World. *Francis G. Peabody.* $2.50.

Perhaps there is no other apostle upon whom so much interest has been centered in our time as upon St. Paul. The subject of discussion in Professor Peabody's book is the old question of doctrinal discrepancy between Paul and Christ. This problem Dr. Peabody intends to solve, showing that, after all, Paul's doctrine is that of Christ, a fact which need not be demonstrated to the believing Biblical scholar. The book contains many statements and paragraphs with which the believing Bible-student will find himself out of sympathy. In the main, however, the picture which the author paints of the apostle is perhaps correct, and the many phases of the interesting life of Paul stressed in the book will be helpful toward a better understanding of the great apostle, both of his life and of his work. The following quotations may serve to illustrate the author's position and method: —

"The reflections and suggestions thus far indicated lead one finally to renew the question with which they began, concerning the relation of the Apostle Paul to the life and work of Jesus. Are the contrasts of character and teaching so extreme that one must choose between the Messenger and the Master, and cannot accept both the Pauline teaching and the Gospel-message; or is there, beneath the conspicuous differences which confront the reader, sufficient evidence of affinity to demonstrate that Paul is a lineal heir of the spiritual desire of Jesus, and through many wanderings of mind as of body, in foreign regions of thought and faith, remains essentially a minister of Jesus Christ? . . . Yet, besides this recognition of a new religious type a still more surprising discovery awaits the inquirer as he penetrates beyond the margin of the teaching of Paul. For it soon appears that this venturesome spirit, though his explorations of thought, like the journeys of his mission, carry him into new worlds, is still steadied, as if by a sense of home, through what he calls 'a single devotion to Christ' and returns from his intellectual wanderings with undiminished loyalty to the message of Jesus. Paul is, it is true, concerned

for the most part, not with historical evidence, but with spiritual vitality; not with perpetuating a tradition, but with propagating a cause; not with defining Christology, but with appropriating Christ; not with organizing a church; yet in each of these reactions from externalism, legalism, and Pharisaism the mind of Paul approaches the mind of Jesus. . . . Thus the teachings of the gospels and the epistles, divergent as they are in many details, contain a whole series of parallelisms in intention and ideal; and, finally, as the 'Higher Path' is followed to its end, the two ways converge toward a single point."

The book must be read with care and critical judgment.

J. T. MUELLER.

New Testament Greek for Beginners. *J. Gresham Machen, D. D.* $2.20.

This grammar is an excellent help and text-book, adapted not only to students who have had no previous acquaintance with Greek at all, but also for those whose acquaintance with this language is so imperfect that a renewed course of elementary instruction is needed. It is a book of instruction in Greek, not a descriptive grammar. It therefore does not render unnecessary the excellent grammars of Robertson, Blass, and others; in fact, it is introductory to these and creates a new interest in more comprehensive grammars of the *Koine*. Intended for beginners, the book offers only essentials and arranges these lucidly and methodically, the simpler leading to the complex and the easier to the more difficult. The language is simple and clear, the arrangement practical. The exercises for translation from Greek to English and English to Greek are taken from the wide range of New Testament thought and expression. Everywhere the author strictly avoids the classical Greek, concentrating the student's attention on the Greek of the New Testament. Helpful vocabularies are appended, which aid the student in preparing the exercises. We know of no better book on the market written for the purpose which this grammar should serve, and recommend it especially to our brethren in the ministry who have had no opportunity of studying the classic Greek at the colleges.

J. T. MUELLER.

The History of Magic and Experimental Science. *Lynn Thorndike.* Vol. I, 835 pages; Vol. II, 1,036 pages, 5½×9. $10.00 per set.

This monumental work treats the principles of magic from the first to the thirteenth century of the Christian era. Magic is used by the author as a generic term to include all superstitious arts and occult sciences — "the art or group of arts employing varied materials in varied rites, often fantastic, to work a great variety of marvelous results, which offer man a release from his physical, social, and intellectual limitations." The author presents not only a survey of occult science, but of the lives and writings of some pioneers of modern scientific thought. The beginnings of modern science are here treated as "an unexpected by-product, which forced its importance increasingly upon the attention."

The author, Dr. Lynn Thorndike, is Professor of History in Western Reserve University (Cleveland) and has foreshadowed this large work by other publications treating mainly the magic and science of the early age of Christianity and of the twelfth century. He has supplemented his

early essays by study abroad, especially by painstaking investigation of manuscript material at Oxford, Paris, Munich, Florence, and elsewhere. The patience and industry of the author are amazing, the bare titles of "works frequently cited" filling twenty-four pages and the index of bibliography eighteen double-column pages. Hundreds of manuscripts are listed in a separate index. Among the subjects which make up the discussion are all forms of magic and superstition — amulets, augury, divination from dreams, necromancy and spiritism, conjuration and incantations, astrology and alchemy, number mysticism, enchantment, sorcery and witchcraft. The most fascinating portions are those in which the beginning of medicine, physics, chemistry, astronomy, and geography are sketched. The chapters on Gnosticism, on Augustine, and on Albertus Magnus have been elaborated with particular care. Each volume is supplied with an excellent topical index. GRAEBNER.

Christian Ways of Salvation. *George W. Richards,* Professor of Church History in the Theological Seminary of the Reformed Church in the U. S. A. $2.50.

In this book the author presents for comparison and contrast various ways of salvation, such as The Pre-Christian Ways, The Way of Jesus, The Ways of the Apostles, The Ancient Catholic Way, The Orthodox Catholic Way, The Roman Catholic Way, The Evangelical Ways, and The Ways of the Humanists. Much of what the writer says belongs to the realm of fiction rather than to that of truth. In reality there are but two ways of salvation — the way by works and the way by grace through faith in Christ. The one is the pagan, the other the Christian way; the one the way of the carnal mind, the other that of the new-born believer. Both ways are perpetually at war with each other, and even in Christendom the pagan way has endeavored to displace the way of Jesus, of the apostles, of the whole Bible, and of all true believers. It has also crept into "The Evangelical Ways," of which the author speaks in his Conclusions on the Way of Salvation. The author rejects the Scriptural doctrine of verbal inspiration. He says: "It is hard to decide who is farthest afield: the man who boasts that he believes everything in the Bible, or the one who boasts that he believes nothing. We have as little confidence in the faith of the one as respect for the doubt of the other." (p. 281.) He speaks disparagingly of creeds and says: "Creeds and confessions are attempts on the part of men to put into intellectual and literary forms their experiences of God and salvation. They are *confessions of faith* and as such serve a valuable purpose for clarifying the mind and for propagating the Gospel. But they lose their virtue when they are turned into *laws of faith* which men must accept, whether they share the experience out of which they have grown, or not. . . . *Only what is credible ought to be allowed in a creed.* . . . A confession must be the expression of God's revelation to us and in us at a particular time." (pp. 283. 284.) He is at variance with the doctrinal position of the Reformers and suggests: "Evangelical theologians must work out a theology and a Christology that will square with the evangelical experience of salvation and with the metaphysics and psychology of our age. Such a doctrine, we believe, will exalt the deity of Jesus far more than did the Nicene or the Chalcedo-

nian Christology, but in terms that are consonant with our experience and our culture." (p. 286.) The syncretistic tendencies and views of the author appear everywhere in the book. He states: "But in the light of the evangelical experience, both of the doctrine of justification by grace through faith and of the Church as the community of the saved, who both have salvation and mediate it in personal and spiritual ways, it is difficult to exalt a mode of baptism, a theory of apostolic succession, a dogmatic definition of the Lord's Supper, or a form of church government into an essential and to permit it to divide the Christian brotherhood and to interfere with the free activity of the Spirit in the salvation of men. . . . When we have a deeper and broader experience of the changeless evangelical realities, our ecclesiastical forms and formulas will become inadequate and irksome, and we shall be ready to lay them aside as garments that are worn out. We shall not be content to be Catholic, Episcopalian, Presbyterian, Lutheran, Reformed, Baptist, or Methodist. We shall need a larger term for a wider experience." (p. 287.) It is apparent that a person who holds such views is unable to appreciate the doctrine of justification through faith in Christ, of which he wishes to be an exponent. J. T. MUELLER.

Human Australasia. *Charles Franklin Thwing.* $2.50.

Human Australasia is a series of interesting and delightful studies of society and education in Australia and New Zealand, presented by Charles Franklin Thwing, President of Western Reserve University. Among the topics that are treated the following are of the greatest interest and importance: "Education," "Religion," and "Literature." We thoroughly recommend this book to the reading public, the perusal of which is far more profitable than that of the average novel and a good deal more interesting. May the day be not far distant when the reading of books on travel, biography, and general cultural interests will supersede the excessive reading of novels! J. T. MUELLER.

Fleming H. Revell Co., New York, N. Y.: —

A Modern Cyclopedia of Illustrations. *G. B. F. Hallock, D. D.* $4.00.

The purpose of this book is to supply ministers with illustrations for their sermons. Its chief fault is that it attempts to serve a large class of ministers with material which, after all, can be supplied only by themselves. The Lutheran, Catholic, Methodist, Presbyterian, Christian, and other preachers differ in their choice of illustrative material, just as their very sermons differ materially from one another. While we cannot judge for others, we have not found in this book many illustrations that might be of help to the Lutheran pastor. J. T. MUELLER.

Livraria Concordia, Porto Alegre, Brazil.

Serie (Ordem e Progresso) Primeiro Livro de Leitura. 25 cts.

This primer is published by the Rev. C. Lehenbauer, Brazil, for the instruction of children in Portuguese. As we have been told, there is a shortage of good school-books in Portuguese; hence this primer fills a long-felt want. As far as the reviewer is able to judge, the lessons

have been arranged in a clear and systematic manner. Following the guidance given in this book, the children ought to be able to learn the reading of Portuguese in a short time. An extract of this primer has also been worked into a wall chart, while another chart has been arranged for the purpose of supplying the children with a Portuguese vocabulary. We are glad that our young brethren in South America are gradually taking up the work in Portuguese and Spanish, and since there is a lack of books in these languages for both church and school use, we hope that they will give their attention to the publishing of those which are most needed. Rev. Lehenbauer is to be congratulated on his efforts. In order to bring the Portuguese language a little nearer to our readers, we append a Portuguese Evening Prayer.

ORACAO DA NOITE.

Salvador, por ti guardados
Desejamos descansar.
Os defeitos e pecados
Tu nos podes perdoar.

Se de noite algum perigo
Nosso leito investir,
Teu amor de-nos abrigo,
Deixe — nos em paz dormir. J. T. MUELLER.

J. P. Lippincott Co., Philadelphia and London: —

I Believe in God and in Evolution. *William W. Keen, M. D.* $1.00.

This volume is an enlargement of a commencement address delivered by the author, William W. Keen, Emeritus Professor of Surgery, Jefferson Medical College, Philadelphia, before the students and graduates of Crozer Theological Seminary, June 6, 1922. The address was widely quoted by the press and in its printed form has received favorable comment from every side. However, the reason for its popularity is not its intrinsic worth. It contains no new data nor any new evidences. The writer simply states what has been said before. But he states this in order to show that a man may believe in evolution and in the Bible at the same time. How this may be done the author points out in the following words: —

"To me and to many another believer in evolution the Bible is the Book of books. It is a precious manual of religion, *but not a text-book of science.*" Hence, whatever the Bible teaches with regard to matters scientific is to be construed in consonance with the decrees of modern science. "Man's ascent from an animal of low intelligence seems to me to be absolutely proved by the many phenomena which reveal identical organs and identical physiological processes in the animal and the human body, only a few of which, chosen out of a very great number, I have described. So, too, man's vanishing organs and deformities are allied to what is normal in some of the lower animals. This close relation is confirmed by the discovery of the remains of a number of prehistoric men, as is now definitely proved. The same progress appears in the human race as a whole. The ascent of man, in perfectly orderly sequence, is far

more probable than that evolution progressed up to the anthropoid apes and stopped there, and that God then made a man by a separate, special creative act, yet — *mirabile dictu* — with all these minute and exact correspondences of similar structures and functions in animals! Even microscopically the various structures in man and animals are practically identical. The tiny muscles moving the wings of insects, such as the fly and the mosquito, resemble the muscles of man microscopically. If man was a special creation, the Almighty was not limited to the lowliest form of matter — the 'dust of the ground' — as material for the human body. He could have created a nobler, a more subtle, a more puissant and exalted stuff out of which to fashion man. The plan and structure and function of man's body would then supposedly have differed *toto coelo* from man's present body. Probably it would have been free from the defects and deformities inherent in our animal body and free from the diseases which it shares with animals. But no! God deliberately made man out of the *same stuff* as the animals, and, as I have shown, on the *same plan* as animals. Bodywise, man *is* an animal, but, thanks be to God, his *destiny* is *not* the same as that of the beasts that perish." J. T. MUELLER.

Thomas Seltzer, Publisher, New York, N. Y.: —

The Nineteen Hundreds. *Horace Wyndham.* $2.50.

Mr. Wyndham is a well-known journalist and novelist, whose *Nineteen Hundreds* adds considerably to the twenty novels which he has to his credit. *Nineteen Hundreds* is a book of reminiscences dealing with many prominent personages in London during the first two decades of the present century. It contains delightful anecdotes about Oscar Wilde, Mark Twain, J. M. Barrie, Lord Northcliffe, Andrew Carnegie, Mrs. Langtry, W. S. Gilbert, Frank Harris, and many others. The book is a mine of anecdotes, and any one interested in London life and character will find in this book interesting reading to while away leisure hours. J. T. MUELLER.

The Baker & Taylor Co., 354 Fourth Ave., New York, N. Y.: —

That Boy and Girl of Yours. Sociology from the Viewpoint of the Family. *Wilbur F. Crafts, Ph. D.* $1.75.

The themes discussed in this book are "Marriage," "Divorce," "Education," "Child Labor," "Immigration," and "Peace." Besides these, consideration is given to the moral issues relating to intoxicants, sex abuse, pugilism, gambling, Sunday profiteering, and lawlessness. The opinions of men like Harding, Babson, Wells, and Shaw are copiously quoted to show that the downward trend of domestic morals and foreign politics can be checked only by increased application of spiritual forces. The book urges that each man promote world betterment through local betterment, and it contains many interesting and helpful chapters. However, the arrangement of the book is poor, some of its statements are exaggerated, and in general the author serves little by trying to serve much. The price of the book is rather high. J. T. MUELLER.